

THE FUTURE OF EDUCATION IN JAPAN.

PROMINENT among the uncertainties created by the introduction of a new form of government into Japan stands the future position and function of the Department of Education. That its powers will be limited, that much of the work it has hitherto superintended will be placed under the care of Local Government authorities, School Boards, or College Faculties, is tolerably sure. It seems to be very generally felt that a large sum of money need no longer be spent every year in work that could be done quite as efficiently and with much less expense by private individuals or by other government agencies. It is rumoured that such of the functions of the present Education Department as it is deemed desirable to retain will be performed by the Home Department.

Persons well acquainted with the history of the Department during the past ten years are aware that, speaking generally, it assumed its present dimensions under the superintendence of Viscount MORI. The University, the Tokyo Commercial School, and various kindred establishments all came under its immediate control during his tenure of office. Viscount MORI also enlarged its Compilation Bureau, and caused the writing of books in English and Japanese to be conducted by paid officials of the Department on an unprecedented scale. We think that a careful perusal of its reports will tend to show that the importance and dimensions of every bureau and every sub-bureau of the Department were immensely increased by Viscount MORI'S efforts. He it was that brought the education of the whole empire, from that carried on in the lowest kind of elementary school to that of the highest college in the land, under the control of one set of officials.

Whether in Japan such a plan is likely to work well for any length of time is open to question. If we could be sure that the Education Department were an embodiment of the highest wisdom of the nation on educational matters, then it certainly would be conducive to the efficiency of education as a whole for every agency to be placed under the control of such a Department. But, as matters are now situated, this is unattainable. Though the heads of the Department may be highly gifted men, and thoroughly versed in educational matters, it is idle to expect anything more than mediocrity in the various under-officials to whose care and judgment the carrying out of details is entrusted. Moreover, the kind of education that best suits provincial districts is a subject with which no one can be thoroughly acquainted who has not personally visited each province and studied its peculiarities and capabilities. Of this no one was more aware than the late Viscount MORI. But the expense and trouble entailed by such visits are very considerable, and the good resulting from them is, in many instances, greatly diminished, if not altogether frustrated, by the sudden death or transference of a Minister or Vice-Minister.

These and like considerations are occupying the attention of the public mind at the present time. The feelings and sentiments of those most interested in the progress and efficiency of education

are in favour of a radical change of method. For education, as in government generally, the age of centralisation seems to be giving place to an age of localisation. This we deem to be a hopeful sign of the times. For there is no greater obstacle to adequate development than excessive uniformity in the developing agencies.

For ourselves we see no reason why each province should not have its School Board; why the members of such Boards should not be elected by the tax-payers of each district, and why the whole management of local education should not be entrusted to such bodies. District Normal Schools might also be placed under local management, perhaps subject to some special conditions. This arrangement would relieve the Department of an immense amount of work and reduce the expenditure of money that can ill be spared at the present time.

The University, as has been repeatedly maintained in the columns of our Japanese contemporaries, would be immensely benefited by being endowed, and by being subject to no control but the Faculties of its constituent Colleges. The amount of real work accomplished under the present system compared to the expenditure involved is very small.

What is true of the University is true of a number of minor but sister institutions. The School of Commerce, for instance, would certainly do better under a set of trustees interested in commerce. The Middle Schools, now under the immediate control of the Department, would naturally become Provincial Middle Schools. The First Higher Middle School, the old *Yobimon*, being a preparatory school to the University, would probably be endowed together with the parent institution. The male and female Normal Schools, we think, it might be well to retain under the direct control of one or other of the Government Departments, for reasons which it would take too long to specify here.

Coming to the subject of text-books, we think that it would be a decided gain to have them compiled and printed by private individuals or firms. Already there has been a great outcry against the persistency with which the Education Department has forced its publications on city and provincial schools. Not long ago, a very sharp altercation occurred between the present Governor of Tokyo and the head of the Compilation Bureau of the Mombushō about the introduction of a Reader into the Tokyo-fu Schools. For many years the Mombushō have been spending large sums of money in compiling and printing text-books for Government Schools. Some of this work has been extremely well done; but it has involved a very heavy outlay and has been characterised by the usual slowness of official operations. The Department, in addition to writing its own text-books, actually undertook to print them, a step that was rendered entirely superfluous by the existence in Tokyo of excellent printing presses, with facilities for turning out work such as no Government Bureau could command without incurring unwarrantable expenditure of public money. When this fact became known it was so universally condemned that the Department was obliged to dispense with its printing staff and hand over the work it had been doing to the *Insatsu-kyōbu*. What has happened with its printing will before very long take place with its compiling. It will rely on the

labours of specialists for its text-books. And it may well do so. The Japanese are by no means backward in book-making; and from the thousands of volumes that month after month issue from the press it would be no very difficult matter for an efficient School Board to choose thoroughly trustworthy text-books. The adoption of such a course would not only save the Department much trouble and expense, but would furnish a healthy stimulus to authors generally by offering a prospect of large sales for carefully prepared works. We think that the history of literature in this country during the past ten years undoubtedly tends to show that the best works have been written by private individuals, whose pens were set in motion by the natural bent of their minds—by literary talent, and not by pecuniary necessity. By patronising such works the Department would benefit itself, the schools under its charge, and authors generally.

What applies to the Department's text-books applies to most of the schools under its immediate control. It seems to us that in a country where the need of education is so universally acknowledged as in Japan, the Government can well afford to leave education generally to private enterprise, subject, of course, to certain rules and to regular official inspection. The number of really efficient private schools has largely increased within the past few years. And though the discipline maintained in these schools still leaves much to be desired, their curriculum is, in many instances, highly satisfactory, and the qualifications of the teachers employed are in no respect inferior to those of Government schoolmasters. In fact, we are inclined to think that the proprietors of private schools are on the whole more particular as to the men they engage than Government officials, the very existence of such schools depending greatly on the efficiency of the teachers employed. Among large private schools that of Mr. FUKUZAWA, the *Keiōgijuku*, is the oldest, and in the past has been unrivalled. Within the last few years, however, several important establishments have sprung up, which are fully qualified to be classed as competitors of the great Mita school. Among these the Tokyo *Yeiōgakkō*, the *Seimongakkō*, the *Kiōritsugakkō*, and the *Seivritsugakusha*, call for special mention. Such of the private schools of the capital as are properly managed are paying remarkably well, and the class of work they do loses nothing by comparison with that of kindred Government institutions. From this field of labour, then, it seems to us the Government can afford to withdraw. If it has funds to spare for such purposes, it would do well to bestow them in the form of grants-in-aid on such educational establishments as reach a given standard.

As we have maintained again and again in these columns, what is required in this country is that the people should be taught how to do everything for themselves. It should be the main object of the Government to encourage in every way possible all kinds of private enterprise. This is the only effectual method of cultivating a spirit of activity and independence among the people generally. The old spirit was to rely on the Government's planning everything and doing everything; the new spirit is to confine the sphere of Government to superintendence and general control, and to trust to the energy, the

ambition, and the resources of private citizens for the projection and the accomplishment of all needed improvements and reforms. That in educational matters the current has already begun to set in this direction is very plain to all readers of Japanese contemporary journals, and the fact cannot but be a source of gratification to all lovers of progress.

THE TECHNOLOGICAL SCHOOL IN ASAKUSA.

IN the neighbourhood of Asakusa Temple, on the banks of the Sumida river, midway between the Umayu and Ryogoku bridges, is situated the Technological School, or Shokko Gakko, of Tokyo. The enclosure in which the school buildings stand formerly belonged to the TOKUGAWA Government, and was used for the storage of rice. Several of its godowns, which were ranged round a creek or blind canal leading off the river, still remain and are utilized by the institution. A frame building of two stories, the chief modern portion, faces the roadway and runs at right angles to the creek. Here are the offices, show-rooms, and lecture-rooms; the workshops are to be found between this building and the river. There are two great departments in the school, the Technological and the Mechanical. Of these the first named is the more varied and the more interesting. To it are attached a dyeing-shop, porcelain and glass-furnaces, and technological laboratories; to the mechanical department are attached a drawing-office, a pattern shop, and a foundry.

The history of the school begins with its foundation in 1882, for the purpose of training foremen and managers for manufactories, and instructors for industrial schools. It was intended that the course of instruction should include all branches of industrial education concerned with arts and manufactures. The course was to extend over three and a half years, of which the first year should be devoted to general preparatory instruction and the others to special training in some particular branch. Next year certain alterations were made, altering the course to four years, and raising the standard. In August of that year the first batch of entrants, numbering sixty in all, were admitted. The school was shortly afterwards brought into connection with the Imperial University, and placed under the control of that institution; a step which led to a complete overturn in its curriculum. The preparatory course was abolished, and a short complete course extending over two years was instituted. Again, in 1888, a new Imperial decree severed its connection with the University, and placed it under the direct control of the Education Department. The Shokko-Gakko set itself anew to remodel its course of instruction, abolishing the short general course and resuming the course of three years; and *elective courses*—to use a word which does not commend itself to purists—were established with the view of making the school more popular and generally useful to mechanics and craftsmen.

Into the organization of the school it is needless here to enter with any minuteness. The laboratories and workshops are each provided with responsible superintendents, foremen, and assistants. The general direction is in the hands of a committee,

consisting of the manager of the school, two officials of the Education Department, and two officials of the Department of Agriculture and Commerce. Candidates for entrance to the regular courses must be not under seventeen and not over twenty-five years of age, and unless they have passed satisfactorily through a normal or middle school, must undergo an examination in Japanese, arithmetic, algebra and geometry, physics and chemistry, and English translation. Students sent up by local governments need not undergo this examination.

The elective courses have been instituted for the benefit of artisans and mechanics, who, having no general scientific training, are anxious to study some part of the regular course. These candidates receive this privilege only when the convenience of the school admits of it, and are allowed to study for two years, taking one or more of the subjects immediately connected with their special crafts. An elective student must be at least seventeen years of age, and must have followed, for more than one year, some trade having special relation to the subjects of instruction which he has chosen. The fee paid by these students is one dollar monthly.

To turn now to the output of the institution, and its actual influence on native industries. The mechanical engineering section takes up, in a smaller way, the work done at the Akabane foundries when these were connected with the late Imperial College of Engineering and were under the supervision of Mr. HENRY DYER, its principal. Boilers, steam-engines, force-pumps—these last happen now to be in great demand as an improvement on the clumsy well-bucket—and sawing-machines, are manufactured here. The shop is also prepared to execute orders for steam and hot-water heating apparatus, and has already fitted up the new Engineering College in the University grounds at Hongo with a complete set of hot-water pipes and fittings. All the casting and founding required by the College are carried out at the Asakusa School. An improved pattern of perforating machine, now in use at the Imperial Printing Office, is also turned out. It is claimed for this pattern that it possesses a superiority over the one in common use in Europe for the perforating of stamps and other paper, inasmuch as it dispenses with the need of a human feeder. Experiments are likewise in process on printing-presses, with the view of perfecting a machine for native use.

Turning to the dyeing department, we find it chiefly concerned with practical instruction in the best methods of fixing colours, rather than in any more original researches. Of late years the importation into Japan of aniline dyes has increased to such an extent that the total annual value of these imports now exceeds two hundred thousand dollars. Unfortunately, although these colours are very attractive to buyers, their proper use is still little understood. Silk, cotton, and other fabrics which have been coloured by native dyers do not wash well, and half the imported dye-stuffs run to waste. It is one of the chief aims of the instructors in this department to teach artisans how to fix these colours. The aniline black used in the dyeing of patterns on bath-gown (*Yukata*) cotton, can be made one of the fastest of dyes. Just now the school dye-shop is busying itself with this particular branch, and also with a series of experiments on

the dyeing of mountain silk. This silk, which is soft in texture and durable in wear, refuses the ordinary dye, a circumstance attributable to the presence in it of a large amount of mineral matter—calcium carbonate.

The pottery and glass department is associated with the name of Dr. WAGNER, who has for a long series of years enjoyed the confidence of the Japanese Government. Dr. WAGNER is acknowledged as the best authority on all matters connected with Japanese technology, and has directed his particular attention to the fabrication of a ware, known in Japan as *Asahi-yaki*, and elsewhere as Dr. WAGNER'S faience. Unlike the Satsuma, which is also faience but of a much harder kind, this ware receives its decoration when in its unglazed state, a manifest advantage. It is made chiefly from a clay found in the Enya district of Tochigi Prefecture, with slight admixture of clays from other localities. The colour of the faience when baked varies from white, having a warm brown tinge, to lightish pink. Much of the *Asahi-yaki* is exported to Germany and to the United States, and a certain amount to France, but little or none finds its way to Great Britain. Artists are at work on the spot decorating the plates and other articles preparatory to the receiving of the glaze. These patterns, being meant to please the foreign taste, often err in being too florid. The same may be said of the designs for vases, tea-pots, and water-jugs; here again of course the foreign market has been considered. But these are mere accidents; for naturally the object which Dr. WAGNER and his colleagues have in view, being technological and not artistic, lies in the perfecting of native potters in the manipulation of the material. And from the whole number designs may be selected which are pleasing alike to a Japanese and to a foreigner. The ware itself, however, has not as yet, we believe, established itself as a favourite in Japan.

THE EDUCATIONAL DEPARTMENT'S SYSTEM OF ETHICS.

1.

HAS the Educational Department a system of Ethics? Whence did it originate? What is its nature? These and similar questions we now propose to answer for the benefit of readers taking an interest in the subject but not in a position to investigate it for themselves. To the first question we reply, the Mombushō undoubtedly has a system of Ethics. Before us lies a work, first issued in March, 1888, and reprinted in October of the same year, whose title page in Japanese reads thus:—"Ethics: A class-book for the use of Middle and Normal schools; issued by the Compilation Bureau of the Mombushō." The book is in actual use in the schools named, and, so far as we are able to ascertain, is likely to continue in use for a long time to come. And, since all the school teachers employed by the Department of Education and all the students of the University are obliged to graduate at a Normal or a Middle school, by consulting this little treatise we can inform ourselves as to the ethical principles which the Mombushō deems it necessary to expound to the rising generation.

The answer to the question, whence did

the system of Ethics adopted by the Mombushō originate, involves a somewhat detailed account of the circumstances antecedent to the late Viscount MORI'S action in the matter. We may understand the word originate in a variety of ways. By some the circumstances that create a necessity for a thing are regarded as its origin. Others prefer to say that a thing originates in the mind or minds which first conceived or projected its main outlines. Others confine their investigation to the constituent parts of a thing, and when they have named these consider that they have given a sufficient account of the sources of the object examined, while there are others who hold that everything in the world called into existence by man has a purpose or end, in the absence of which the thing would not be called into being; hence it may be said to take its origin from this end. ARISTOTLE'S well-known classification of causes may, with a little modification, be made use of in giving the history of the publication of this little work; and its origin be briefly stated thus:—First its *formal* cause consisted of an idea—an idea compounded of two distinct parts, one being the conviction that the present ethical standard of Japan is by no means satisfactory, and the other the conception of an ethical *ædon*, exemplar or ideal, that would suit the nation. Secondly, Viscount MORI himself may be said to have been its *moving* or *efficient* cause. Thirdly, its *material* cause consisted of the broadest and most incontestable deductions of moralists, both Eastern and Western. And fourthly, its *final* cause, that is the end it had in view, was that young men who lack the time or the ability to think for themselves on this subject might be furnished with a standard of morals amply sufficing for all practical purposes. These four heads embrace all that we have to say on the subject of the Mombushō Ethics.

Since it is a well established fact that in point of morals the Japanese from ancient times compare well with Eastern and even with Western nations, what is the reason of the deterioration in this respect that has so plainly revealed itself to close observers in the modern life of the Japanese? There may be other minor causes, but the chief cause undoubtedly is the disfavour into which the Chinese classics have fallen. It is not correct to say that the Japanese are wholly indebted to China for their ethical notions and beliefs, since they undoubtedly possessed a high standard of morals before the Chinese classics were introduced. As Mr. MOTODA pointed out in a lecture on Japanese morality delivered before the Education Society a short time ago, the Japanese from the very earliest days were characterised by their profound respect for law. This in itself is a proof that they possessed in no small measure the moral sense to which all law appeals. Filial piety, loyalty to superiors, and a deep regard for duty as such, and many kindred virtues, were marked characteristics of the early Japanese inhabitants of these sunny isles. Had it been otherwise, the Confucian Analects would have met with a cold reception here. It was because the ethical seeds sown by Chinese writers fell in genial soil that they took root so rapidly. But there is no denying that after the Chinese classics had been introduced they became a Bible to the Japanese. In the settling of ethical questions the tendency

among mankind in general is to appeal to the sayings of eminent moralists rather than to abstract principles. Just as in the West educated and uneducated alike deem it quite sufficient to justify their conduct by quoting from the Bible, oftentimes irrespective of context and regardless of the weight that may be lawfully attached to the words of the author quoted, so it was most common ten or fifteen years ago to hear educated Japanese cite passages from the *Rongo*, the *Chūyō*, and the works of MENCIUS in defence of certain actions or views. When anti-Chinese feeling became prevalent it was hardly to be expected that morality would remain unaffected. The notion that the Chinese were behind the Western world in knowledge of all sorts militated against their being cited as authorities on any subject whatever. So that, from being venerated as sages whose moral precepts were binding on all, they came to be regarded as oddities whom none but the most old-fashioned and non-progressive could possibly quote.

Had the subject of Ethics excited more interest than it did, the inconvenience caused by the removal of ancient landmarks would have been too keenly felt to allow the Japanese to remain long without an ethical creed. They would have adopted new ethical theories with the rapidity with which they appropriated the various deductions and conclusions of modern science. But such was not the case. The subject of Ethics might be deferred. There was nothing urgent about it. Even the Educational Department itself seemed to be of this mind under Count OKI'S administration. Class-books on other subjects were diligently compiled and circulated, but Ethics was left to fare for itself. Those who taught it at all were ordered to use the despised Chinese textbooks or allowed to introduce some foreign work equally unsuitable to the occasion.

This, then, was the state of affairs when, in 1882, Viscount MORI returned from Europe and accepted office in the Educational Department. He at once applied his mind to the subject, and as a result of considerable thought and inquiry came to the following conclusions. First, that the reinstatement of the former ethical authorities in the schools was, for many reasons, undesirable even if practicable. Secondly, that, with belief in the supernatural unmistakably on the wane in all civilized countries, to solicit the aid of religious teachers and thus to make supernaturalism a basis for ethics would be a mistake. And thirdly, that to adopt any one of the prevailing philosophic systems of the West, such as Comtism or Utilitarianism, for instance, would be decidedly invidious, and would be going farther than the present state of scientific ethical inquiry in any way warrants. To Viscount MORI, as to many others, it seemed that no existing system of Ethics can be pronounced entirely satisfactory; that no system can claim to be authoritative to the exclusion of all others. For this is what the adoption of a system by a State Department would mean to the rising generation of students. To such the use of a class-book which, for instance, is essentially Utilitarian, would be regarded in the same light as the use of scientific class books whose predominant principle is the doctrine of evolution. The conviction would follow that, in the opinion of the chief officers of the Department, the one principle

possessed the same indubitableness as the other. This Viscount MORI was specially anxious to avoid. Then, on the other hand, it seemed to the late Minister that Occidental philosophical systems of Ethics were beyond the comprehension of ordinary Japanese students, that they demanded a knowledge of Western psychology and metaphysics which few Japanese possess. Consequently, Viscount MORI came to the conclusion that, objectionable from some points of view as the course seemed to be, and despite the drawbacks which it could not but possess, the only feasible plan was to set about the preparation of a Treatise on Ethics, the chief object and characteristic of which should be, not exhaustiveness, but wide applicability and thorough harmony with the spirit of modern times; a treatise which should aim at embodying all that was valuable in the Chinese systems while placing ethical teaching on a basis broader and more solid than that on which it had hitherto rested in this country. This idea it was which, gradually assuming more and more definiteness, at length became the *formal* cause of the Mombushō system of Ethics.

In reference to the prominent part which Viscount MORI took in the matter, it may not be known to some that the late Minister of Education was thoroughly qualified to superintend a work of this kind. As a young man he was a diligent student of the Chinese classics. Later in life he turned his whole attention to the ethical theories of the West. He had among his acquaintances men holding the most widely divergent opinions on the subject. These he took the greatest pains to consult. In the preparation of the treatise he received the assistance of several well-known Japanese scholars who had made Ethics a special subject of investigation and who had written extensively on the subject, and with them was associated a foreigner who for many years has been studying and reproducing in Japanese the latest conclusions on Ethics arrived at by prominent Western writers. The treatise was originally designed to be four or five times the size of the one now in circulation. But Viscount MORI found that in the matter of details there was so much difference of opinion that the only way of satisfying those whose approval in a step of such importance it was desirable to obtain was to make the treatise as general as possible; the result being that, instead of a book of some four or five hundred pages, we have one of about a hundred. Since the volume does not pretend to be exhaustive and is designed to supply topics and principles on which school and college teachers may enlarge, rather than to tell the student all he needs to know on the subject, its shortness can hardly be regarded as a disadvantage.

We must say that we admire Viscount MORI'S courage in attacking a subject habitually shirked altogether or settled in a most off-hand manner. There is no denying that in the present state of religious belief in this country, the question of how to furnish the schools with ethical principles the nature and evidence of which shall be alike comprehensible and impressive, is the crucial question of education. Viscount MORI has been the first to grapple with it. That his solution of the problem may prove in some respects unsatisfactory, that the system propounded by him may need various modifications, is not at all unlikely, but, notwithstanding this, to him belongs

the credit of pressing the subject on the attention of the Department. In giving his countrymen a definite system he has prepared the way for the entire reconstruction of ethical belief, has furnished material wherewith to fill the vacuum that nature abhors. An account of this material will be given in our next article.

II.

Having given in our last article a brief history of the circumstances that led to the publication of a class-book on Ethics by the Mombushō and some account of the views and qualifications of the Minister under whose direction the work was compiled, we now proceed to summarise its contents, to indicate the sources and character of the material of which it is composed, and to state the object it has in view.

The work is divided into five chapters. The subjects treated, as stated in the Table of Contents, are as follows: Chap. I., Introductory. Chap. II., The End in View. Chap. III., Sources of action. (1) Sensual appetite. (2) Desire. (3) Emotion. (4) Association. (5) Habit. Chap. IV., The Will. (1) Explanation of the meaning of the term. (2) Involuntary actions. (3) The relation of the Will to other powers. (4) The proper use of the Will. (5) The freedom of the Will. Chap. V. The Standard of conduct. (1) The meaning of the term. (2) The cœquality of self and others (Egoism and Altruism). (3) This standard considered from (a) a sociological point of view; (b) a rational point of view (c); from the point of view of general feeling.

The compiler of the book—for though, as we have already indicated, the work was submitted for approval to a number of scholars, it was drawn up and finally prepared for print by one man—is not consistent in his use of terms; nor does he keep to his own definitions. The Standard of conduct and its ultimate object or end are not clearly distinguished in the body of the work, notwithstanding the fact that we are given to understand in the introductory chapter that they are distinct from each other. The *Summum Bonum*, the highest good, the attainment of which may be regarded as the ultimate aim of all rightly thinking human beings, is declared on page 3 of the Treatise to be "the following of reason and the attainment of perfection;" that is, the full development of all that is good in man's nature: the standard of conduct is defined as the *means* whereby the ultimate end is attained.

We cannot say much for the clearness of this method of distinguishing between the End and the Standard of conduct. The words of the compiler of the Treatise relating to the Standard of conduct are as follow: "How this end may be attained, how this region (of the highest good) may be approached, it is the function of Ethics to point out. Ethics is not concerned with inquiring what the ultimate end of man is, but with revealing what is the best way of attaining that end. The way by which the end is attained is the standard of conduct," &c. The defect of this mode of defining the province of Ethics is obvious. The compiler starts with a decided statement as to the ultimate end of man. He declares it to be conformity to reason and perfection. He then affirms that it is not the function of Ethics to discuss Ultimate Ends, and

finishes by saying that upon its adaptability to the end in view the merits of a Standard depend.

Now an objector might well say, "according to you, the correctness of the Standard depends on the correctness of the End, but the correctness of the End you declare it not to be your province to discuss. Should the End you have fixed on be unworthy, your whole system falls to the ground."

To us it seems that the proper way to have stated the matter would have been to show that the Ultimate End decided on, viz., rationality and full development, however interpreted, is in every respect worthy of forming the basis of a system of Ethics: that there is no difference of opinion on this point among well-informed men of whatever nationality. To say that a system of Ethics has nothing to do with discussing Ultimate Ends unless it be made clear that no further discussion on this question is needed, is to give a loop-hole to cavillers.

The heading of Chap. II. (目的), *Mokuteki*, is wanting in clearness. We have read the chapter through several times, but are still in doubt whether its author intends his remarks to be understood as stating the design or object of the Treatise he is compiling, or as the end which the teaching of morality generally aims at attaining. By the remark in the introductory chapter about the irrelevancy of discussion on Ultimate Ends, alluded to above, we might be inclined to think that Chapter II. cannot refer to Ultimate Ends; but when we find a paragraph commencing: "The end of human life is the following of reason and the attainment of perfection," the very same Ultimate End referred to on p. 3, we are fairly puzzled to know what to think. It seems odd that a chapter on Ultimate Ends should be inserted after we have already been told that their discussion is not the province of Ethics.

But these are comparatively trifling matters. A little modification of language and the omission of a few sentences would set them right. The Treatise, taken as a whole, undoubtedly displays a good deal of common sense combined with a certain amount of subtlety of thought. The chapter on the sources of action furnishes excellent material for the school-teacher to enlarge on and to exemplify. The chapter on the Will throws light on a subject which Chinese Ethical teaching has either entirely neglected or treated in a mythical and superficial manner.

There is one point, however, connected with the freedom of the will which, it seems to us, in a treatise designed for the young ought to be made clearer. The author cites various cases in which men are not accountable for their actions owing to the lack of freedom of choice. Now we deem it very important to point out that where men lose their freedom of choice in consequence of actions over which they originally had control, then the law and public opinion hold them responsible for crimes or social improprieties committed in the absence of such freedom. To take a case that occurs every day. A man deliberately makes himself temporarily insane by drink and while tipsy destroys property and perhaps life. During this time he certainly cannot be said to possess freedom of will, but he is nevertheless a responsible moral being; as he finds to his cost the following morning when cited

before the magistrate to answer for his misdeeds. Perhaps the author refers to such cases when he says "There are some who from force of habit lose their freedom of will." But seeing how intimately connected with men's moral actions is the feeling of responsibility, it seems to us to be of immense importance to point out that it is only in cases where the circumstances which result in loss of freedom of will and action are unmistakably beyond the control of the individual concerned that national codes and public opinion declare him irresponsible for the misbehaviour consequent on such loss.

The chapter on the Standard of Conduct is in our opinion decidedly the best in the book. Among prevailing Standards four are specially noticed. These are described as (1) Self-regard. (2) Regard for others. (3) Reason. (4) Happiness. It is pointed out that these four kinds of Standards may be reduced to two by further generalisation. They resolve themselves into a Standard derived from a cause and a Standard derived from an effect. Self-regard, regard for others, and reason are of the former kind; and happiness of the latter. It is affirmed that there is more agreement in these Standards than is usually supposed. Those who hold that the effect produced determines the Standard say that virtue is virtue because it conduces to happiness, whereas those who say that virtue is dependent on a cause still admit that, if practised, happiness will be its effect. The treatise goes on to maintain that there is no material difference between these theories, that it matters little whether virtue be considered the cause and happiness the effect, or happiness the cause (that is in the sense of a motive for acting in a certain way) and virtue the effect. Both theories are agreed as to the oneness of happiness and virtue. This we doubt, but to discuss the subject thoroughly would occupy too much space.

We pass on to notice briefly the special Standard chosen by the late Minister as a basis for his system of Ethics. The designation of this Standard in Chinese is 自他並立. The translation of this given in English in the treatise is "The co-operation of self and other." *Cœquality* or *co-ordination* is, we venture to think, a more exact equivalent for the *heiritsu* of the original. Careful readers of Mr. SPENCER'S Data of Ethics will remember how clearly he shows that pure egoism and pure altruism are alike illegitimate; that the maxim, "Live for self," and the maxim "Live for others," are both wrong; that a compromise is the only practicable course. Viscount MORI was an intimate friend and a great admirer of HERBERT SPENCER, and we have good authority for stating that the Standard of Ethics adopted by the late Minister was intended to be in entire accordance with Spencerian principles. Consequently we are not inclined to attach too much importance to the Chinese term *Jita-heiritsu*. SPENCER distinctly says that while egoism and altruism are to a great degree interdependent, there are times when they are in direct opposition to each other, when the one or the other has to be exclusively followed. At such times to assert their cœquality and make this coequality a standard of conduct would be impossible. Hence the term used in the text-book before us cannot be interpreted strictly. The idea

it embodies we believe in plain words to be that, in all questions of conduct, it must be our aim to choose a course which will neither harm others nor prove injurious to ourselves, that self and others have an equal right to be considered in settling moral questions. Hence, according to this treatise, the whole question of ethics resolves itself into the relations of individuals to society and of society to individuals. The discussion on egoism and altruism is thus summed up on p. 82:—
 "The Ethical world is one that has come into existence owing to the relation of the ego to the non-ego, and in proportion to the degree of nicety with which this relationship is adjusted the world progresses. As the thoughts of the ego must always have relation to the thoughts of the non-ego and vice versa, there is no such thing as exclusive egoism or exclusive altruism." The principle of allowing the ego and the non-ego to hold equal rank in all considerations affecting courses of conduct holds equally good, it is maintained, whether regarded from the sociological, rational, or emotional point of view.

It will be seen, then, that the Standard is practically Utilitarian. The highest interests of mankind constitute the Ultimate End, and this end is to be reached by the mutual relationship of the individual and society being maintained on lines that will yield the largest amount of happiness attainable to each. This is the essence of Utilitarianism, and this is the main principle of the Mombushō Ethics.

We must confess that to us such a Standard appears to be far too abstract and philosophical for the use of ordinary men and women. When we come to think of the numerous issues of actions whereby others are affected and whereby the agent himself is eventually injured or benefited, we perceive that none but the most practised ethical mathematician could ever cast up an egoistic and altruistic sum so as to show clearly where the balance lies. The items are so numerous and the nicety of judgment required for deciding to which side the multiform acts are to be credited so rare, that we despair of such a standard ever coming into general use. The Altruism and Egoism theory of ethics is ethics carried to the very extreme limits of generalisation. Now anyone who has had experience in instructing the masses will testify that in treating of immaterial things—principles, characteristics, and the like—the further the generalisation is carried the greater is the difficulty experienced by the untutored mind in grasping the idea. It is perhaps impossible for a philosophic mind to think other than philosophically on such questions. To the late Minister of Education the principle of the cœquality of Egoism and Altruism as a basis for an ethical system seemed unattended with any special difficulties. Though he was often heard to remark that he did not intend the treatise to be philosophical, that it was to be a simple handbook for beginners on what he was fond of designating "common-sense Ethics," in this matter his action, as is more or less the case with all persons, was moulded by his habits of thought, despite the fact that he intended it to be exclusively controlled by the situation in which he found himself: the result being the enunciation of a principle that is far too subtle to be grasped and tested by ordinary minds.

To give some idea of the uses for which the book is designed by the Department, we append a free translation of the Preface:—

"The object of all who teach Ethics by means of this book should be to reveal to their scholars a standard that shall suffice to distinguish between what is good and what is bad, what is right and what is wrong in such actions as result from the feelings with which human beings regard each other. With actions proceeding from the feelings entertained towards things (presumably government institutions and the like) this treatise has no direct connection, but it is open to those who use the book for their classes to treat of such subjects even though they are but indirectly connected with the topic under discussion, provided they confine themselves to their purely ethical aspects.

"The object of moral teaching is the distinguishing between good and evil in the heart of man, the enabling of men to seek virtue and to forsake vice; and, in the case of the young, the cultivation of virtuous habits by the impression that the citing of real cases of virtuous living are calculated to produce. In a word, the chief object of such teaching is the guidance of all whose opinions are still unformed and whose characters are not yet developed.

"Though the connection between Morals and Ethics is very close, there is still the distinction of principle and method between them. This book has for its object, not the discussion of the methods to be followed in moral education, but simply the elucidation of the principles which should control this kind of education.

"What is spoken of as rational in this treatise is no other than what appears so to mankind generally. Although this explanation of the term may lack minuteness and definiteness, it will prove adequate for the end the treatise has in view; simply because all the important truths of ethics are such as the universal feeling of men acknowledge to be rational.

"This book confines itself to specifying what is important in ethics; the citing of numerous examples and the adducing of evidence (for the truths stated) is a duty that devolves on the school-teacher. When we say 'what is important' we only mean what is important in elementary education. For the further elucidation of the principle enunciated in this treatise—the cœ-equality of egoism and altruism—and for the solution of the deeper questions of Ethics reference must be had to philosophical treatises. This work is designed for use in Ordinary Middle and in Normal Schools as a text-book during the last year of the course."

The question which it is natural to ask in conclusion is: since the success of a system of Ethics must in every country depend largely on the intelligibility and adaptability of the standard it advocates, is it possible that the Mombushō system can succeed?

Granting, as we must grant, that unqualified success in this line is out of the question, and considering that the introduction of any existing or non-existing conceivable system of Ethics into the schools of Japan at the present time must inevitably be attended with a good deal of difficulty, we are inclined to think that, as a first attempt, the late Minister's Treatise has many merits. It is short, concise, Western in method and doctrine, unencum-

bered with supernaturalism, unembarrassed by metaphysical and political discussions. Moreover it will be regarded by school-teachers throughout Japan as a kind of memento of a man who devoted the whole of his life to the study of educational questions, and it will possess the merit of having filled a gap. This last fact will insure its retention at any rate till a worthy substitute is forthcoming. The success of a system does not always depend on its higher formulæ being grasped by those who study it. It has its exoteric popular teaching for the *οι πολλοι*, as well as its esoteric aspects and subtleties for the select few. Much that is insisted on in this treatise is of a kind that no moralist could well take exception to, and is precisely what needs to be impressed on the rising generation. The important parts of Ethical treatises are their more practical parts. Of these the little treatise we have reviewed has an abundance. As philosophical questions, the discussion of Ends and Standards are interesting enough, but, happily, moral progress is not dependent on the settling of such questions. LESLIE STEPHEN, among the concluding remarks of an excellent treatise on the Science of "Ethics," has the following:—"What science proves, according to me, is precisely that the only basis of morality is the old basis; it shows that one and the same principle has always determined the development of Morality, although it has been stated in different phraseology. And moreover, this principle is not the suggestion of any end distinct from all others. The great forces which govern human conduct are the same that they always have been and always will be. The dread of hunger, thirst, and cold; the desire to gratify the passions; the love of wife and child or friend; sympathy with the sufferings of our neighbours; resentment of injury inflicted upon ourselves—these and such as these are the great forces which govern mankind. When a moralist tries to assign anything else as an ultimate motive he is getting beyond the world of reality * * * * * My desire for the welfare of my race grows out of my desire for the welfare of my own intimates; and that exists independently of any ethical theory whatever."

LAND TENURE AND THE CONDITION OF THE RURAL POPULATION IN CHINA.

THE May issue of the Journal of the China Branch of the Royal Asiatic Society, contains an interesting series of papers and other matter relating to Land Tenure in China and the condition of the rural population. This valuable contribution to our all too scanty knowledge of the Celestial Empire is the result of an effort, inaugurated by Mr. GEO. JAMESON, (H.B.M. Acting Judge at Yokohama) President of the Society, to collect in a trustworthy and useful form all the information available in reference to a highly important subject of economical enquiry; and so much success has attended the undertaking that the publication is justly entitled to be regarded as a manual on this particular subject, containing as it does all that is known about the transfer of land and the terms on which it is held in China. To render it thus complete the papers—obtained by the distribution of circulars, chiefly among those engaged in missionary labour throughout the empire—have been supple-

mented by translations from an exhaustive work on local rules governing land tenure, published in Latin in 1882 by the Rev. PETER HOANG, a Chinese member of the Jesuit Society, and by the reprint of an article on the same subject contributed twenty years ago to the *Cycle* by an English barrister. The series is prefaced by a paper from the pen of Mr. JAMIESON, which, while disclaiming any attempt to summarise the various essays, may be taken as a succinct statement on land tenure as described in the legal codes and other authorities. The Council, however, have done well to seek further information as to the precise nature and effect of the weights and measures given; for obviously the value of the papers will be greatly detracted from till these are clearly established. For example, the *mov* (of land) is described in a prefatory table as equal to about one-sixth of an English acre, and this standard is adhered to by many of the writers; but the figures supplied by others warrant the suspicion that they are the result of calculations on a very different basis. As an instance, the paper relating to Shantung may be mentioned, where the *mov* is written of as equal to the acre. And this diversity of standard doubtless extends more or less to the other figures supplied from the different localities, for it should be borne in mind that they refer to such widely distant parts of the great Empire as Yunnan in the south and Manchuria in the north.

Taking up first the subject of land tenure, we find that in China the supreme right of property in the soil is absolutely vested in the Crown or State—a fact expressed in the classical maxim "All the land in the world is the property of the Sovereign." He is the universal landlord; and the dwellers on the soil are his tenants. In practice, however, land can be bought and sold just as a child or a horse may be disposed of. Once in private hands it may be dealt with at will, subject only to the imposts of the Government; and so long as these are paid, little interference from the State need be dreaded, though isolated cases of despotism occur occasionally, as when land is necessary for public works. In such an event the required area is usually annexed arbitrarily, and the owner may congratulate himself if he receives even nominal compensation. The land-tax, which usually amounts to a twentieth or a thirtieth of the produce, is not at all a full rent on fairly fertile soils. To the general rule as to the free disposal of land in private hands, there is—or rather was, for the peculiar restrictions imposed in this case are fast disappearing—an exception, namely, in the metropolitan province and in Manchuria, where large grants of land were made as rewards for military service after the conquest of China by the present Manchu dynasty in the middle of the 17th century. These tracts were held under conditions which at first forbade alienation in any form. But the grantees under this military tenure, and their heirs, were invariably absentees; and the actual tenants, who remained generally unchanged, have in recent years been reduced to the utmost straits by rack-renting or something akin to it, while at the same time the rule against alienation has been greatly relaxed. Since the land so soon as transferred falls under the common tenure, it is safe to predict that the military form will soon disappear altogether.

Chief among the conditions of ordinary tenure is the payment of the land-tax, with which, by a series of decrees in the end of the 17th and the early part of the 18th century, a poll-tax previously levied was incorporated; a decree of 1711 providing, theoretically at least, that once fixed on cultivated land the tax could not be raised. As a matter of fact, however, the gross amount varies in each year according to the period. It is collected by District Magistrates. As tax collector, the District Magistrate, according to Mr. JAMIESON, is not required to give any account of his receipts. "Each district is assessed in the Government Revenue books at a fixed sum. That sum the Magistrate has to furnish and no more. Whether he collects it or no, he is held liable for it to the Government. As a matter of fact, in all ordinary years every district yields a surplus more or less. This is the private perquisite of the Magistrate, subject, however, to the necessity of making the customary, but none the less imperious, presents to his official superiors, and also of defraying many of the ordinary expenses of his administration for which no provision is made by Government." Under circumstances of severe calamity, temporary or permanent remission of the tax may be obtained; while, on the other hand, the Magistrate is bound to report any material improvement in his district in order that the Government may reap the benefit. Mr. JAMIESON estimates the total return of the land tax from the different provinces at about eight million pounds sterling. A second condition of tenure is the *Corvée* or statute labour which, however, has in most provinces disappeared; and a third is the payment of fees on alienation, under which head come the different forms of transfer (sale and mortgage), succession and inheritance, and the acquisition of waste land.

A curious theory enters largely into the transfer of land in China. The soil was formerly regarded not as the property of the occupant or owner for the time being, but rather as the heritage of a family or tribe; and its complete alienation was all but forbidden. All the members of the family or tribe were supposed to have, subject to the occupant or owner's life-interest, a more or less direct reversionary right, and while the latter was not absolutely prohibited from dealing with the property, he was bound to have regard to the family rights, either by allowing his kinsmen the right of purchase or by reserving the power of redemption. Thus, in addition to the system of mortgaging land as security for money lent, there is another, and possibly the original, form of mortgage, which recognises the right of redemption. Under it the land changes hands; but no interest is payable on the amount of money advanced in consideration of the transfer; no accounts of rents or profits are necessary; and the original owner may at any time within 30 years, on repayment of the money, regain possession of the land. The land in fact, and not the money, is lent; repayment of the latter cannot be demanded; and in the event of the original owner failing to redeem the property, the new occupant becomes absolute owner. In transfer by sale the family rights also receive theoretical recognition, the deed of sale usually containing a statement to the effect that the seller, being in want of money, has already offered the land to his kinsmen who, however, decline to buy, in

consequence of which he has arranged to sell it at the price specified. A further illustration of the existence of the reversionary rights of all the members of a family is to be found in the fact that sales of land are often obstructed by the appearance of a crowd of brothers and other relatives who all claim an interest in the property, and whose consent is necessary before the title can be valid.

As to the actual condition of the rural population, the papers received from the different provinces give much interesting information which, as may readily be imagined, is not easily capable of being summarized. It may be said, in a general way, however, that the universal principle which applies in succession in every part of China—the equal division of all a man's property, real and personal, among his male children—has unavoidably led to a reduction in the size of agricultural holdings to the minimum capable of supporting a single family. The more fertile the soil the smaller the farms. Mr. JAMIESON estimates that about half the area of China is tilled by peasant proprietors, the other half being occupied by a literary aristocracy, who lease their land to the small farmers, tenancy being at will, and the rent payable in kind from the principal crop taken off the soil, in proportions varying according to the fertility of the land, but never more than a half of the yield. The amazing productiveness of the land in many parts of the empire may be understood from the fact that the report from Kwangtung, which in this respect receives corroboration from other quarters, estimates that one *mov* will maintain one individual;—in other words, as Mr. JAMIESON points out, a square mile is capable of supporting 3,840 of a population.

"THE ECONOMY OF NATURE."

A SMALL monthly publication bearing the title of 天則 *Tensoku*, or *The Economy of Nature*,—the first number of which appeared in April last, is the product of one pen. Mr. KATO HIROYUKI, the ex-President of the Imperial University and a member of the Senate, is a most voluminous writer. For more than twenty years he has diligently studied our Western civilisation and its underlying strata of philosophical belief. He has for some years past been engaged in giving to the world through the medium of various learned journals the results of his investigations. But his writings lose much synthetic force by being scattered over such a wide area and by being read separately. Those who are interested in the progress of thought in this country cannot but welcome a publication that gives the results of the investigations so mature a mind as that of Mr. KATO. The problem that Mr. KATO has attacked is one which has been again and again considered in these columns, but which, strange to say, fails to excite the interest of the majority of Japanese writers. Briefly stated it amounts to this:—in a complicated system of life and manners such as that prevailing in the West, what elements are most worthy of incorporation here; what is the best method of introducing such elements, and what are the reforms necessary for their assimilation? It is very plain that a complete assimilation of an alien system of civilisation is impossible; that is, if those distinctive powers which every nation possesses and which are

PRIZE LIST.

Gold Medal for Highest Average, G. Tanaka. Silver Medal for 1st Class Mathematics, H. Loomis. Latin Prize, H. Loomis. Education Prize, Anderson. Nature Class Prizes, Wheeler ma and Wheeler ml. Progress Prize, R. Sale.

MATHEMATICS.

Class II.—Certificates; 1st Robertson, 2nd Blakeway. Class III.—Prize, Enyo; 1st Certificate Term's Work, Wheeler ma. Class IV.—Prize, P. Clarke, 1st; Certificate, Kilgour, 2nd. Class V.—Certificate, Goddard ml. Class VI.—Prize, Roberts, 1st; Arizumi, 2nd.

PHYSICS.

Class II.—Prize, E. Clarke 1st, Certificate, H. Loomis, 2nd. Class III.—Prize, Robertson 1st, Certificate, Sale, 2nd. Class IV.—Prize, Donald 1st, Certificate, G. Wheeler, 2nd. Class V.—Prize, E. Loomis 1st, Certificate, H. Alcock, 2nd.

GEOGRAPHY.

Class I.—Clarke 1st, Anderson 2nd. Class III.—Lloyd 1st.

GRAMMAR.

Class I.—G. Tanaka 1st, K. Tanabe and. Class III.—Donald 1st, Certificate, Clarke.

HISTORY.

Clarke 1st, Redfield 2nd.

LETTER WRITING.

1st, Goddard ma and, Smith; 2nd, Drummond ma; 4th, Poole ml; 5th, Donald; 6th, Arizumi.

The following programme was then gone through:—

Recitation—From "Paradise Lost" (Book VI, 35 lines), (Milton), Anderson.

Recitation—"The Mountain and the Squirrel" (Emerson) Miss.

Reading—From "The Goodnatured Man" (Goldsmith), Dramatic Person; Mr. Honeywood, Anderson; Sir William Honeywood, Wheeler ma; Tarvis, Loomis ma; Butler, Poole ma; Mr. Crozier, Redfield.

Reading—From "Les Plaiudeurs" (Racine), Dramatic Person; Isabelle, Blakeway; L'Intime, Clarke; Chicanau, Smith.

Recitation—"Barbara Frischlie" (J. G. Whittier), Redfield.

Recitation—"Virgil" (Book V), "Æneas gives the prizes,"—Loomis.

Mr. WALTER announced that at Christmas the following additional prizes would be presented:—Mr. Barrie for geometry, Mr. Kirkwood for English-Japanese, Mr. Stone for book-keeping, and Mr. Walter for classics. (Applause.)

Three cheers were, on the motion of Mr. Kirkwood, given at this stage for Mr. Fraser, who had to leave to catch his train.

Mr. G. Tanaka then read the following little speech:—The head-master has asked me to read something on this occasion. As I cannot speak English well, I at first refused but I was obliged to speak something. Of course it will not take a long time, and I shall be very thankful if you will lend your ears for a while. And I hope you will excuse my awkward English and my bad pronunciation. To-day is the prize giving day of the Victoria School. We shall be told the result of our daily efforts and our work will be rewarded. It is a happy day, not very happy, perhaps, for those who do not get prizes, yet as many boys will have passed their examination successfully, our misfortune should be covered by their pleasure, and we should all feel happy on their account. This prize-getting does not end with a short-lived pleasure, or a little credit: it has the greatest influence on our future position. For as in youth we lay down the foundation of our fortunes, so it is intimately connected with our success in a later age. And as most of our youth is spent in school, I may say that the school is the manufacturer of our fortunes. And every examination is a step, which brings us nearer to the fulfillment of our ambition. We indeed congratulate those who get prizes to-day, for having so brilliantly proceeded a step towards realizing their expectations. To what do you owe this happiness? Of course it depends much on your daily diligence and your genius, but it also depends on the master's efforts. Although seeds may be good, unless they are properly attended to by a good gardener, they will not bear noble fruits. So with school boys. Though they are the material of heroes, yet if they do not find able leaders and are properly cultivated their future will be spoiled. Happily, in this school we are not destitute in this respect. The masters take great care for our welfare, so that if we do not succeed it will be entirely our own fault. The responsibility of our future eminence lies solely with us. Therefore we should remember this point and study as hard as possible. (Applause.)

Mr. WALTER proposed a vote of thanks to Mr. and Mrs. Hinton and Mr. Fardel for their great exertions in the interest of the school.—(Applause.)

Mr. HINTON, in returning thanks, referred to the loss the school had sustained by the departure of Mr. Kilgour and expressed his sense of the valuable work done by his successor, Mr. Stone.

Cheers were given by the boys for the teachers' visits, &c., and the proceedings terminated with the singing of "God save the Queen."

THE ROMAJI-KAT.

Address delivered by H.E. M. DE SIENKIEWICZ at the Annual Meeting of the Romaji Kai, on Saturday 22nd June:—

gentlemen,—To grasp the whole import of a question, to appreciate the different aspects under which it can be considered, there is nothing like being required to speak about it in the presence of people who know it thoroughly and take a serious interest in it. This remark must often have been made before, but it is at my own expense that I now come to establish its accuracy. And, in truth, when the Committee of the Romaji Kai asked me to say a few words at the meeting of to-day, I was persuaded that my task would be limited to denouncing for the hundred-thousandth time, the letters of the Latin alphabet have greatly the advantage, from the point of view of practical utility, over ideographic characters. But I soon perceived that such a course would have been to approach the question from its smaller side. Considering, then, under its various aspects the problem whose solution is the object of our Society, I was startled at the immensity of its proportions. To seek to substitute a score of so of phonetic symbols for thousands of characters representing ideographs, is not that in reality to seek to substitute the civilization of the Occident for the civilization of the East, or the culture of the Extreme Orient, for here as there writing is equally the exact expression of civilization? Each idea born in the Extreme East having begotten a special sign which represents it, to study the signs or ideographs used by an Oriental people is at the same time to penetrate into the depths of that people's thoughts. Moreover, the ideographic character does not merely translate the idea: it gives it in addition an aspect, an air more or less artistic, I may almost say more or less poetic, according as it is more or less finely traced. Thus it is not entirely a paradox to say that in the Far East, calligraphy, as a science and so far as it gives it its own form only one entity. It is then into this entity, so perfect in many respects, that there is question of throwing, like so many wedges, the twenty-five letters of the Latin alphabet. Doubtless these letters have no signification of their own, but their influence is none the less considerable. Thanks to them the man of the Occident has been able to satisfy the instinctive avidity which impels him to appropriate all the knowledge possible. Who knows if there might not even be warrant to connect with this Latin alphabet—that is to say, with this method so practical and simple of writing science that is within reach of all, even the most modest, even the humblest—the daily increasing rôle which the individual plays in European society. Remember, in fine, and this is something to make old fashioned Japanese shudder, that they were merchants who, by bringing into the Mediterranean ports the Phœnician alphabet—which after being modified in Greece became the Latin Alphabet—laid the foundations of Occidental civilization. I have asked myself therefore whether it was not following a false route, whether it was not unconsciously introducing confusion into the ideas, into the tendencies, into the conceptions of this country, to pretend to express them by means of symbols not made for them, and I am seized with doubts as to the legitimacy of our work. However, I am here before you and it is in the quality of an advocate for the Latin alphabet that I address you. Am I then contradicting myself? Not so. I regret sincerely that Japan has not preserved all her usages and all her customs in their integrity; that she has not continued to follow her ancient routes; that she has not remained exclusively Oriental. I deplore this invasion of fashions, of formulae, of ideas from the Occident. Extending to the whole world, this assimilation would render existence monotonous to such a degree that there would be no more pleasure in inhabiting our planet. Unfortunately facts cannot be controverted. They possess an eloquence absolutely brutal and irresistible. They force themselves upon us. Thus one need only open one's eyes to know that it is all over with old Japan. Whether the fact is due to some speciality of the Japanese race, the tendency of whose mind is not, perhaps, as Oriental as is generally supposed, or to some entirely different cause, it is none the less certain that this country is being transformed with a rapidity that savours of the prodigious. The land is traversed by excellent roads; railways multiply; numerous light-houses illumine the coasts; the functions of the post are discharged with perfect integrity; if only one takes the trouble to raise one's head in the streets of Tokyo, one perceives a thick net-work of wires which are constantly at work carrying here words written, there words

spoken, and elsewhere light; all the operations of industry, all the inventions, all the improvements, all the refinements of these times, you have appropriated. Your army, your navy are like those of the Occident; you launch ships of war which will not yield in point of speed to those of Europe and America. A fact, one would say grave is the Occidental spirit by which are impregnated the programmes of your University, your provincial organization, your whole administration, your codes—those at any rate that exist, and it will be the same no doubt in the case of the Codes the promulgation of which is promised. Breaking with old traditions your statesmen do not disdain themselves to conduct the political education of the people by speeches pregnant with faith and ideas. They go even farther. Convinced that though discretion is absolutely essential, it is injurious to wrap in mystery questions where the interests of all are at stake, they do not fear to speak publicly of questions of foreign policy, they even of the revision of the treaties. Finally, to crown the new edifice so rapidly erected, you have a constitution. A thing unheard of in the Orient, the voice of your representatives, free and independent but wise and patriotic, will soon echo under the arches of the palace of your national assembly. It can no longer be denied that the Japan of to-day models herself upon Europe. Confucius and Mencius have ceased to be your guides and your counsellors. Japan, everything shows it, has roused herself from that profound slumber, that torpor which the Orient affects, to launch herself full sail in the course of progress, and it would henceforth be as impossible for her to retrace her steps as it would be for a river to remount to its source. Doubtless Japan will remain herself; doubtless she will preserve her national character, her originality. But having long ago renounced isolation, it will be necessary for her to enter into contact in a manner more and more intimate with Occidental countries. Now between these Occidental countries there is proceeding, in the field of commerce and industry, a struggle without truce or repose, but a continuous struggle with all tents of the long run to anticipate the edition of the victory. From this struggle, possessing as she does all the qualities necessary to engage in it, Japan cannot, will not stand aloof. But under penalty of moving slowly where others march with alert, confident feet; under penalty of not being able to give play to her activity, her suppleness, her energy, it behoves her to get rid of obstacles that embarrass her movements, that is to say, to renounce once and for all the ideographic characters. The sacrifice will be painful; it will be all the more so inasmuch as the Japanese people, possessing in a high degree the sentiment of art, will appreciate the full extent of the effort. How, indeed, can one compare the ideographic character, which have often bestowed a certain celebrity upon those who excelled in tracing them—how can one compare them with the prosaic letters of the Latin alphabet, which need only be legible and which even bring a sort of ridicule upon the writer who bestows too much pains on their spaces and their strokes. But however hard the law may be, one must submit: it is no longer anything but a question of time. I have been told that already the official language of Japan has undergone modifications: writers give a character of greater heavity and precision. That is a beginning. It will be recognised, at a given moment, that the calligraphy demands a radical modification and then, if *ancora prope* does not interpose, the signs of the Latin alphabet will be adopted because there are none simpler or more practical. But these are things of the future: our children perhaps will one day see their complete accomplishment. May I be permitted to occupy myself a little with the present and to circumscribe the question by placing myself on ground where the reform pursued by our Society can be considered as a natural consequence of the revision of the treaties. I will endeavour to make myself understood. The treaties actually in force between our foreign Powers and Japan are about to give place to new treaties answering better to the conditions in which this country finds itself to-day, making juster allowance for the progress so remarkable that she has made. From this work of revision the achievement of which will not have to be waited for long—for both sides will bring to the question equal goodwill, an equal spirit of conciliation, an equal desire to succeed—will ensue important consequences. I need not enumerate them here. You know what will be the lot of foreigners: Japan will be open to them. We have then to understand the value of the expression. What is meant by an opened country? A country is understood to be opened from the moment that people are permitted to travel there, to reside there, to buy land there, to carry on commerce and industry there. That is true of an Occidental country. But it is only relatively true

when there is question of a country like Japan, where the foreigner, even after he had freely passed the limits traced for him by the present treaties, would find himself, wherever he went, constantly surrounded by a wall more difficult to cross than a rampart of fire or of brass, seeing that more than fifty thousand ideographs have helped to raise it. To overthrow this wall is not to be immediately thought of, being, as I have just said, a work of patience and of time. But it would be easy to effect a breach in it, and upon that task ought all those to employ themselves who desire to see a development of the commercial relations between Japanese and foreigners. If one takes into account the extension that Japan's foreign commerce has received, especially in these later years, and more particularly her trade in exports, one is warranted in founding the vastest hopes upon the consequences of the opening of the country. But I speak of the material and moral opening. Thus considered, it will yet create new relations, even partnerships between Japanese and foreign merchants. Now nothing would more surely contribute to bring about results so desirable than the possibility of drawing up contracts, arrangements, conventions, receipts, in the ordinary Japanese language written with Roman letters. The substitution of signatures written in Latin letters for those in Chinese would be an enormous step of progress. These reforms, the utility of which cannot be denied, are they very difficult of application? I do not think so. A system of writing as practical as possible, having been once determined upon—and it is so, or merely so, always—would be used for purposes of teaching, especially in commercial schools, so that after a small number of years we should already have young Japanese merchants able to carry on correspondence, to negotiate, to conclude and to sign contracts with foreign merchants without having recourse to the services of an interpreter. As for foreigners, they would apply themselves seriously—that goes without saying—to the study of Japanese, from the moment that it would not cost them greater efforts than the study of a European language. The adoption, even limited, of the Latin alphabet constitutes, then, a question of the greatest importance. But this importance might be even more considerable without disclosing the elements of a diplomatic negotiation. Each people settles its caligraphy as it pleases; foreigners have nothing to say to it. The most that they can do is to form wishes. A wish, every reason to believe, you have a sincere desire to enter into relations closer and more intimate with foreigners, do not confine yourselves to opening your country to them; make your language also accessible to them.

The following is a translation of the address delivered by Captain Brinkley:—

MR. PRESIDENT, YOUR EXCELLENCIES, AND GENTLEMEN.—I have been asked to address a few words to you at this important meeting. Naturally I take for my subject the *Romaji-ka*, being, as it is, an object of so much anxiety to all its promoters at present. The Society has undoubtedly arrived at a very critical period of its existence. In all reforms, great or small, there are three stages. There is, first, the stage of inception, when men seeing in imagination only the end they desire to achieve, and thinking little of intervening difficulties, set themselves to work enthusiastically and cheerfully. There is, secondly, the stage of practical essay, when the various steps leading to the wished-for bonnie are trodden laboriously, and generally with increasing slowness; when those that are ineluctable or impatient gradually fall away and there remain only the most resolute and earnest. Finally, there is the third stage, when either success or failure comes plainly within sight. The *Romaji-Kai* has still not yet emerged from the second stage. It is still struggling with obstacles, still grappling with difficulties, and whether success or failure will be the outcome of its efforts, no one is bold enough to predict. To change the method of writing employed by a nation for centuries must be an arduous undertaking under any circumstances. To change it under the circumstances that now exist in Japan is almost to be pronounced hopeless. The tendency of the present day is essentially conservative. Japan has cast off her indiscriminate love of everything foreign. She has begun once more to contemplate her own image in the mirror of her ancient customs and time-honoured civilization, and she evidently finds the reflection not unpleasant. You must have observed that no foreigner has found fault with this reaction. When Japan gives cause for criticism there is seldom any lack of foreign critics. But in this case you have escaped censure. Foreigners, fully recognising that to be great a nation must preserve its individuality, are glad to see you pause in the

work of wholesale radicalism, glad to see you substitute your own Japanese eyesight for spectacles borrowed abroad. No good, however, is without some accompanying evil. It is very possible that the reactionary spirit of the day may prejudice unthinking persons against the reform proposed by the *Romaji-kai*, and that, instead of winning converts you may soon find yourselves making enemies. Even if this be so, your labour, gentlemen, will not have been vain, you who have supported this excellent movement not only with money, but also with that which is far more valuable, intellect. If you read the history of great reforms everywhere, you will find that in a majority of cases success is not achieved by pioneers. Some strange principle of injustice prevailing in human affairs, disposes them so that the harvest is seldom reaped by the sowers of the seed. But there prevails also another principle, in which you students of modern science doubtless believe—the principle of the survival of the fittest. If this movement which you have inaugurated has in it, as we all believe it has, the genius of national benefit, it will be revived and carried to completion hereafter, whatever be its fate in the immediate present. Speaking thus, I may seem to predict failure so far as you, the originators of the movement, are concerned. Such is not my intention. But I think we should be only inviting failure did we moderate the difficulties to be encountered. My own faith in the progressive instincts of the Japanese people is so strong that I cannot conceive the possibility of their continuing permanently to employ their present system of caligraphy. Opinions differ as to the elements constituting civilization, but there never has been any difference of opinion on this question of caligraphy. Considered from the point of view of caligraphy, there are four grades of civilization. In the first, or least enlightened grade, men express their ideas by the aid of rudely delineated pictures. In the second grade, these pictures become ideographs. In the third grade, syllabaries make their appearance, and in the fourth, or most highly civilized stage, you have the alphabet. Your own country illustrates this order of progress. For just as in other branches of civilization you greatly improved and developed what China and Korea had to give you, so, no sooner had you received the ideographs from China, than you went a step farther and invented a syllabary. Japan deserves high credit for that achievement. It was a signal evidence of the soundness of her progressive instincts. For centuries upon centuries the Chinese had been content and are still content to transcribe their ideas painfully and laboriously by the aid of ideographs which themselves demand years of patient study. But Japan, shaking herself free almost immediately from this impediment to public education, invented a simple syllabary by means of which literature was brought within reach of the masses. It would be difficult to say how much your country owes to its syllabary. Without it your great novelists would never have existed, and without your novelists your wonderful book-illustrators, the first in the world in their age, would never have bequeathed to you work that is now the admiration of Western peoples. It would be easy to multiply examples of the benefits you have derived from the ideographs, but they scarcely need to invent a syllabary; but they scarcely need to invent a syllabary. Your country is now called upon to decide whether she will take the final step, and by adopting an alphabet relieve her people from toil that doubles their educational difficulties. Can there be any doubt about the decision? None whatever. Japan has never halted permanently at any vital stage of civilized progress, and only these who have no faith in her destiny will believe her capable of halting here. If, for the moment, conservative tendencies lend sentimental support to the ideographs, sooner or later the Japanese will remember that the ideographs are no more Japanese than the alphabet you are now asked to adopt, and that the alphabet itself was originally borrowed from abroad by the great European nations using it to-day. But though the horizon of the future is clear, that of the present is more or less cloudy. There can be no doubt that the Society is now passing through the crucial stage of its existence. Upon the perseverance and courage displayed by you at this juncture, gentlemen, depends the verdict of posterity. You will always enjoy the credit of having inaugurated one of the greatest of modern reforms. Let us hope that you will avoid the discredit of abandoning it so hastily as to deter others from treading in your footsteps.

COMPETITIVE FINE ARTS SOCIETY OF JAPAN.

Address delivered at the June meeting of the Competitive Fine Arts Society of Japan, on the 23rd instant, by Captain F. Brinkley:—

YOUR EXCELLENCIES AND GENTLEMEN.—OUR President, Viscount SAHO, having asked me to speak to you to-day on some branch of art manufacture, I gladly comply with his request, not because I have anything particularly novel or important to tell you, but because I am anxious to contribute, so far as my ability permits, to the art renaissance which owes so much to Viscount SAHO's exertions. All of you, Gentlemen, slaring as you undoubtedly do that remarkably keen anxiety for the welfare of your country which pervades every class of Japanese, must have been greatly gratified to observe what a large share of Occidental attention Japan has attracted during the past twenty-five years. Have you ever set yourselves to analyse the causes of that fact? Have you ever asked yourselves why it is that people in Europe and America speak of your country with interest and sympathy, and that for every one tourist who visits your great neighbor China, twenty or thirty flock to your shores? If you have considered these questions, answers that seemed sufficient have probably been suggested by the beauty of your climate and scenery and by the remarkable story of your country's progress during the past twenty-five years. But though these causes have undoubtedly had some effect, they only cover a very small part of the ground. The interest Europe and America take in Japan is not for the sake of her sunny skies, her beautiful mountains and valleys or her eagerness to attain proficiency in Occidental sciences and industries. If such things constituted your whole claim to foreign attention, the outside world would have ceased long ago to give you any prominent place in its thoughts. It is for the sake of her Art, that Japan receives so much notice abroad. She stands to the Occident much in the same position as that occupied by Greece. From Greece Western painters, Western Sculptors, Western Architects, and Western Art patrons derived the elements of their art for twenty centuries. Sometimes they improved upon what Greece bequeathed to them; much often they fell far short of it. But at all times they regarded her as the very fountain of Art, and were content to be her debtor for inspiration and example. Under these circumstances, Japan came to them as a revelation. She offered them new ideas and new canons. It was as though a fresh spring had been tapped, and its waters allowed to pour into an old river which had received no such tributary for two thousand years. Do not misunderstand me, please, as seeking to place the Art of Greece and the Art of Japan on the same level. Your artists, ignorant of anatomy, ignorant of perspective, and using for their buildings quickly perishable materials, never as sculptors, as architects, or as keen artists climbed to such heights as the Greeks attained. The pictures of Japan we cannot compare with those of Greece, because none of the latter have descended to our times, but I am sure you must yourselves admit that as idealistic painters your greatest masters do not rank with the best of their European contemporaries. Your strength, your very wonderful strength, lies in the direction of decorative art. In this field you have opened to the Western world a mine of wealth, and it is for the riches you have thus conferred on Europe and America that they look to you with gratitude and kindness. The influence of your decorative art has permeated the Occident from end to end. In England while a grand poet like Alfred Tennyson is enriching the literature of his country, no writer of verses can get out of the intellectual atmosphere that he creates. All the poetry of the age has a Tennysonian tinge. Unconsciously men fall into his diction and model themselves on his lines. Japan's decorative art has produced the same sort of effect in Europe and America. Artists copy it sometimes unconsciously, sometimes slavishly. Their reproductions are often bunglesque, but often also you see Japanese elements skilfully and cleverly adopted and developed so as to suit Western requirements. The universality of its influence is really wonderful. Whether you take up a piece of porcelain, a wall-paper, a textile fabric, or what not, you find some trace of Japanese decorative ideas. It is because your country has done such things for the West that she receives so much notice from Western nations. There is no other reason that can compare with this in importance. Japan owes her place she holds in Occidental esteem to her Art and to her Art only. One day—a day which I trust is not far distant—she may establish another title to Occidental respect by developing her re-

COPY of Report concerning Mr. Tamura ~~'s deposition from the ministry.~~

MAJORITY REPORT.

"The following statement respecting Rev. N. Tamura of Tokyo, Japan, and his methods of church work, is made public in the interests of the regular work of the United (Presbyterian and Reformed) Mission in cooperation with the Church of Christ in Japan.

From 1888 to 1892, Rev. N. Tamura, then and some years previously the pastor of one of the churches of Tokyo, was engaged in carrying on "A School for lay evangelists", which was supported largely by mission funds, and wherein the instruction was given in part by missionaries and in part by Japanese ministers (including Mr. Tamura). He had also organized an "Industrial Home", into which he had gathered a small number of boys of differing ages who worked part of every day at such occupations as gardening, washing, etc., and studied, tuition free, in the classes of the mission college - the Meiji Gakuin. The support of the "Industrial Home" was obtained to some extent from work done, but mostly from private contributions made by foreigners (missionaries and others) in Japan and America, who sympathized with the experiment.

In the spring of 1892, Mr. Tamura asked the Presbyterian Mission in Tokyo to endorse his plan of going to America to raise large sums of money with which to endow his two institutions. The mission voted against giving the desired endorsement. Mr. Tamura had previously sought, but without success, the approval of his associates, both foreign and Japanese, in the faculty of the school for evangelists.

The pastors of the Tokyo churches were also appealed to, and were all but unanimously opposed.

Nevertheless, Mr. Tamura persisted in going to America. He spent about one year there in making addresses and collecting money. That he succeeded in making a strong impression in various places and upon many members of American churches, is evident from the financial success that attended his efforts. Enriched by this support of money and sympathy, he returned to Japan in the summer of 1893, and has since been engaged in furthering his several interests, - School for Evangelists; Church; Newspaper; 'Industrial Home', etc.

The Presbyterian Mission as such has held strictly aloof from all this work from the time that its connection with the school just mentioned, was severed by Mr. Tamura's own act. It is sufficient to say that in 1892, the Missions regarded the experiment which Mr. Tamura was making as of too short duration, and its success not sufficiently assured, to justify the proposed endowment. There was no intention, however, of withdrawing the annual fund that had till this been provided and of thus preventing the continuance of the experiment.

Two years have elapsed since the connection was severed, and, judging from what can be seen here in Japan, Mr. Tamura's prospects of success are more doubtful now than they were then. His attitude towards existing church institutions and his manner of conducting his Japanese newspaper, the 'Inochi' (Life)- is no doubt in part the cause of this practical failure. In the Church in Japan, as in America, certain differences of opinion in theology have arisen, and Mr. Tamura

stands professedly with those who favor a fuller creed, but he has championed 'orthodoxy' for some time past in a way calculated to discredit rather than recommend it; and his paper would undoubtedly receive the disapproval of its supporters in America, if they knew its temper as indicated by what it has contained. The 'School for Lay Evangelists' has only four or five students in place of from fifteen to thirty who were in attendance when it was helped by the Missions, (Presbyterian and Dutch Reformed), and there are only fifteen or twenty inmates of the 'Industrial Home', - mostly young boys.

The Presbyterian Mission now thinks it necessary to change its attitude of tolerance toward Mr. Tamura, mainly for the reason that he has begun the publication of an English periodical for circulation abroad which aims to enlist the sympathies of foreign Christians in his individual work in contradistinction to that of the missions and of the church with which they cooperate.

The 'Japanese Messenger', Vol. I, No. 1, contains a prospectus of Mr. Tamura's plans. It asks for 'contributions however small', - for 'Christian sympathy and help'. It contains sentences manifestly calculated to discredit American missionary agencies in Japan and at home. It claims to speak the truth as missionary periodicals do not. It makes statements about Mr. Tamura's work that are, to say the least, highly misleading, and the general impression created by the paper is of a prosperity in his work that does not exist.

Such deliberate and periodic appeals for recognition and help to the American Christian public cannot be ignored; for it must be said

that if this can be properly given to Mr. Tamura, it could be given with greater propriety to many another Japanese, and if such were the case, confusion would necessarily result to the regular work which is built up from year to year and is from year to year reported to and approved by the Boards of the Churches in America. Hence not only are the missions, but, what is more important, the 'Church of Christ in Japan' also involved in the danger. As a matter of fact, Mr. Tamura's financial success naturally encourages others to make attempts similar to his, in proof of which, reference may be made to the cases of Rev. S. Kato, and Mrs. C. Sakurai.

In his Japanese newspaper, the 'Inochi', Mr. Tamura recently addressed an open letter to John E. Foster, Esq., who was then visiting Japan. In this letter he welcomed Mr. Foster as an agent of the A. P. Board of Foreign Missions in New York to investigate mission and church work in Japan and in effect congratulated the Japanese Christians that such a gentleman had come and that now a correct report could be carried to America to offset the insufficient statements made by the missionaries. This fact is mentioned here merely as a further indication of Mr. Tamura's animus toward the authorized agents in Japan of the Christians in America to whom he is appealing for aid.

In any Oriental country it is impossible to harmonize the two plans, viz: first, that of independent work sustained by foreign, (not native) funds, and second, that of cooperation in accordance with which mission and church work has for a long time been conducted, in Japan as elsewhere. So long as the supporting funds come from abroad

this independent work will always manifest to a greater or less extent a spirit of hostility to the organized work of the missions and the native churches, on which hostility indeed its continuing life depends.

In view of all these facts the Mission feels compelled to make public its disapproval of Mr. Tamura's spirit and methods, and its firm belief that it is a serious mistake on the part of American Christians to encourage him with their support."

The above is the action of the East Japan Presbyterian Mission, taken at its regular meeting held June 30th., 1894.

MINORITY REPORT.

"Whereas in reports hitherto sent by this Mission to the Board in New York, no reference to the reprehensible acts, conduct and spirit of the party in the Japanese church opposed to Mr. Tamura has been made, while on the other hand, his (Mr. Tamura's) course has already been reported sufficiently, and sufficiently disapproved, (see letter of Drs. Knox & Thompson sent to the Board in May 1893:- also letter respecting Mr. S. Kato recently sent): therefore resolved:

First: that we now merely send to the Board without comment, for its information and independent judgment, a copy of the paper recently issued by Mr. Tamura in English for circulation in the U. S.

Second: that we ask the Board, in the light of the informa-

tion thus far obtained from the field, and in the light also of its own regulation and of recent deliverances of the General Assembly touching special objects, to instruct us on the following points:

- (a) Shall we antagonize this movement? or
- (b) Shall we seek some modus vivendi with Mr. Tamura? or
- (c) Shall we tolerate his work and let the tree be known by its fruits?

It is earnestly recommended that this report be read, and the above questions considered in the light of the recent action of the Daikwai (Synod) in deposing Mr. Tamura from the ministry, and the consequent action of the cooperating Missions in Council, disapproving of said deposition.

Respectfully submitted,

DAVID THOMPSON."

July 11th., 1894.

“From the rising of the Sun unto the going down
of the same the Lord’s name is to be praised.”

“Neither is there salvation in any other.”

A SKETCH
OF THE
NATIVE PROMOTER
OF AN
AGGRESSIVE MISSION WORK
AMONG THE MOST
PROGRESSIVE NATION
IN THE
FAR EAST.

THE TOKYO MISSION,
TOKYO, JAPAN.

“Zeal for the Christian’s ‘better part,’
Strength for the Christian’s fight.”

1894.

A Native Missionary in Tokyo, Japan

HIS EXPERIENCES AND AGGRESSIVE MOVEMENT.

By the REV. EUGENE S. BOOTH, M. A.

The Tokyo Mission, recently established, is an enterprise for performing Evangelical Christian Work, wholly under the auspices of Native Christian Japanese, with no thought whatever of antagonism to the work of missionaries, who are cordially invited to assist in the common endeavor to win the infidel and the heathen unto the Lord Christ.

The following is a brief sketch of its promoter and founder, the Rev. SATORI KATO, (from materials supplied by himself).

He was born in Kanazawa, a large city in the province of Kaga, on the West Coast of Japan, under the Daimiate of the present Marquis Mayeda, on June 1st, 1861.

His father was a Samurai or retainer, a direct descendant of Admiral Kato, who figured in Hideyoshi's famous expedition against Corea in 1591-1592. His father was sheriff, judge and poet, and noted for his progressive ideas, due doubtless to the acquaintance he made of European knowledge by a visit to the Dutch settlement at Nagasaki in 1844, and after the restoration in 1868, was an influential member of the staff of Count Mibu, Governor of Echigo.

Mr. Kato's education began in his sixth year, when he was sent to con Chinese classics under the direction of a litterateur until he was nine years of age. Owing to the unsettled condition of the country at this time, his father was absent from home much of the time and his education was almost entirely left to his mother's supervision. He entered the public school at Kanazawa among the first after its establishment upon Western methods. At fourteen he was sent to the Higher Middle School at Nagoya, where together with a number of lads from his own town, who are now holding chairs in the Imperial University and other institutions, his education was completed with a view of entering upon the public service. This service he entered, at the age of 16, during the Saigo rebellion in 1877, and was sent by the government to Kagoshima as assistant recorder. At the close of the war he commenced the study of law, and at the same time, 1879-80, held a public post in Kanazawa for a period of six months.

It was while pursuing his studies in Nagoya that a copy of the "Life of Jesus" and other treatises on religion fell into his hands and caused him to break with the religion of his forefathers. The reading of the "Sermon on the Mount" made a deep and lasting impression upon him. But on the 11th of May, 1878, an event occurred while he was in Tokyo which led him to put greater reliance upon the God of whom he had learned in Nagoya than he had previously done.

Okubo, Minister of Interior, was assassinated by a band of five Nanazawa men, most of whom had been his school mates. Realizing that a great misfortune had befallen his country in the death

of this able and unselfish statesman, through the blind fanaticism of his early comrades, he felt that he must offer himself to the service of God rather than enter upon a political career. He immediately applied himself to a more careful study of the Gospel and as soon as he learned that it was his main duty to seek to win his fellow-men for Christ, he resolved to prepare for the Christian ministry.

He was baptized in 1880 on profession of faith by the Rev. T. C. Winn, of the American Presbyterian Mission.

He obtained his theological training in the Union Theological Seminary, Tokyo, and was licensed by the Tokyo Presbytery in 1882. He labored in Osaka, Hiroshima and Kokura with great success. He introduced the Gospel in the last named place and as a result of one year's ministry sixteen were baptized; three of whom have been through the Theological Seminary and are now preaching the Gospel.

In 1886, he accepted a call to the Shinagawa Church, Tokyo, and was ordained pastor. Sevenths of the cost of the church building, which was erected during his pastorate, was contributed by native Christians.

He edited a Christian Weekly paper, the "Kyogi" or the "Doctrines," and compiled a "Life of Luther" and a "Life of Christ."

He was an efficient member of the Presbytery, and took a prominent post in various committees and was Stated Clerk of the First Tokyo Presbytery as long as he remained in that body.

Through extensive reading of the various views of theology, his views became unsettled, and while in this sceptical state of mind felt it would be

better to leave the Church. He did so and for a few months was engaged in literary work for the Unitarian Association. He soon saw that he could not trust his own soul and the souls of others to the Unitarian Christ, "a mere man," and severed his relations with the Unitarians.

He visited the United States of America in 1891, for the purpose of pursuing further his studies in Theology, and entered the Theological Seminary at New Brunswick, N. J., where he pursued the advanced course of Systematic Theology under the late Dr. Mabon, and supported himself mainly by contributing to leading papers in Tokyo and America and by lecturing.

In September, 1892, he went to Europe, where he engaged in historical studies. In England he was received by many prominent people with marked courtesy and kindness. He returned home in the end of February, 1893, having visited, *en route*, the mission fields of India and Southern China.

Since his return he has united with the Chinzei Classis or Southern Presbytery, and has given himself chiefly to the organization of the "Tokyo Mission." The Central Hall was opened on September 24th, 1893. His hopes of its success are sanguine. Though a Christian, his acquaintance with leading men in Tokyo both Shintoists and Buddhists is extensive.

His skepticism has given way to sound doctrine which he holds in common with the "Church of Christ in Japan" or Presbyterian body.

He now earnestly believes it is "A faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" and is no more glorying, "save in the cross of our

Lord Jesus Christ," his feeling like the Apostle of old is "Howbeit for this cause I obtained mercy that in me first Jesus Christ might show forth all long suffering."

His wife, an estimable Christian woman, is the daughter of an evangelist; and their three daughters constitute a happy Christian household.

Mrs. Kato takes an active and intelligent interest in her husband's endeavor, and a part of the work of the Tokyo Mission is under her personal direction.

YOKOHAMA, November, 1893.

THE TOKYO MISSION,

The Rev. SATORI KATO, Superintendent

Office: 330 Shinagawa, Tokyo.

Temporary Hall: 13 Shinsakanacho,

Kyobashi-Ku, Tokyo.

The need of mission effort is shown by the following statement of facts quoted from the official report of Synod:

The net increase of membership in the "Church of Christ in Japan," (composed of Reformed and Presbyterians), for the last two years 1892-1894, amounts to 111, including some baptized infants with adult workers.

The church comprises 75 Native Ministers, 113 Native Evangelists and about 150 Foreign Missionaries connected with 72 churches and 76 preaching places.

In the two years 1887-1889, the net increase in the same church was 2,447 members including baptized infants. A comparison of these two

periods shows a great difference (if the reports be correct), and the church has been very much retarded in its growth.

The City of Tokyo, Japan, has from 1,500,000 to 1,750,000 inhabitants, the great majority of whom are heathen, with perhaps 6,000 converts to christianity.

Among these multitudes Western infidelity is also beginning to assert itself.

The Tokyo Mission is the only active undenominational City Mission movement in the hands of Japanese Christians which aims to bring the unsaved to Christ at once, with the most aggressive methods as shown by the facts already accomplished.

The Rev. Satori Kato, Superintendent of the Mission will be happy to present fuller information of the enterprise to any one inquiring.

Mr. Kato also has lectures, illustrated with magnificent Stereopticon views, which describe very fully the Religions and Social life in Japan, he will also be glad to preach in any evangelical church when an opportunity may be offered.

The Chinzei Presbytery in the Spring of 1893, decided to re-admit Mr. Kato as one of their number, and certified to his regular standing, and the Synod of the "Church of Christ in Japan" by their action July, 1894, have approved the same.

For further information please address.

Rev. SATORI KATO,

395 Broome Street,

New York City.



REV. SATORI KATO.

PLEASE READ.



A FEW QUESTIONS ANSWERED

← CONCERNING →

THE * TOKYO * MISSION,

TOKYO, JAPAN

REV. SATORI KATO,
SUPERINTENDENT.



Buddhists.



Confucianists.

A FEW QUESTIONS ANSWERED

CONCERNING

THE TOKYO MISSION.



QUESTION. What is the Tokyo Mission ?

It is the only active city mission movement, by Japanese Christians whose definite aim is to bring to the masses of the vast heathen city of Tokyo, the salvation of our Lord Jesus Christ, and instructions in the Christian life. This city is inhabited by one-million-and-a-half souls, among whom western infidelity is raising its head.

Q. What is the difference between this work, and that of the mission Boards ?

The chief end of all missionary work is the same. Yet Mr. Kato made a statement to the Presbyterian Mission of East Japan, in substance as follows, which will show the exact purpose of the Tokyo Mission :

The Church of Japan, as a whole, is not as aggressive as it should be, and hence it is retarded in its growth.

The Tokyo Mission endeavors to put into practice the methods which have been successfully used in Christian Mission work in all the great cities of civilized countries, the aim being to bring the unsaved to Christ at once. To this end, the missionaries must live among the people, know them thoroughly, sympathize with them, and in

THE TOKYO MISSION.

all ways, be one with them.

To this the Presbyterian Mission of East Japan resolved the following reply: "The mission takes no exception to Mr. Kato's plea for the necessity of establishing preaching places such as the Tokyo Mission."

Q. Why then is not the work carried on through a regular mission board?

The founder of the Tokyo Mission once requested an organized Mission to assume its support and control; but to this application it was stated "that the rules and special instructions of our board are such, that we cannot accede to his request." They count the movement as a "special object." Hence, as a city mission, it has eventually become undenominational. But the mission has no thought whatever of antagonism to the work of missionaries who are cordially invited, as precedents show, to assist in the common endeavor.

Q. How is the Tokyo Mission managed?

It is directed by a corporate body, according to the laws of Japan, called "The Association of the Tokyo Mission." The council of the Association appoints the "Superintendent of the Mission," to whom the usual leadership of the enterprise is entrusted, and also appoints missionaries through the nomination of the superintendent. The Tokyo Mission therefore may have property in its name, under the care of Trustees, and may petition the government in necessary cases.

Q. Tell about the founder of the mission.

THE TOKYO MISSION.

The Rev. Satori Kato organized the Tokyo Mission in the spring of 1893. Mr. Kato is a regularly ordained minister in the Chinzei Presbytery of the "Church of Christ in Japan." He is a graduate of the Union Theological Seminary, Tokyo, and studied further in theology at the Seminary, New Brunswick, N. J. He was licensed to preach in 1882, and the Rev. Moto. Ogimi, President of the Synod (General) of the Japanese Presbyterian Church testifies about Mr. Kato in a letter to the Rev. Philip Phelps, Jr., D. D., L. L. D. as follows:

"Even as a licensiate he was active, useful, and instrumental in founding more than two Churches. Afterward he became pastor of the Shinagawa Church, Tokyo, and remained in the charge for some years."

The Rev. T. T. Alexander, Presbyterian missionary, then Osaka, with whom Mr. Kato was associated for several years writes of his success, "you have done some good work for Christ in Osaka, Hiroshima, Kokura and Tokyo. You have been the means of bringing some souls to a knowledge of salvation in all these places."

Q. Does any mission in the field recognize Mr. Kato's movement?

No mission can sanction nor endorse Mr. Kato's work officially.

Q. Are the missionaries in favor of the Tokyo mission?

Some of them have individually expressed their opinions on the Tokyo Mission. The Rev. Dr. Thompson of Tokyo wrote to Mr. Kato, "I sincerely hope you will succeed in this work." The Rev. Geo. P. Pierson of

THE TOKYO MISSION.

Tokyo writes in his letter to Mr. Kato the following remarks: "We all like to see you engaged in this evangelistic work, and I at least wish you all success. . . . I write this on my own responsibility, and with admiration for many things about your work and methods."

Q. What success has been already shown?

As a city mission work it is designed that those who come to our Saviour may go to whatever Church they prefer, and in consequence their number cannot be accurately estimated; but, doubtless, many among the heathen and infidels have repented of their sins and become earnest Christians. With its plan of inviting strangers to listen to the gospel, the work is noted for its remarkable success.

Q. What further reference to the success of the work?

Prof. Goro Tokahashi, a profound Christian scholar and critic, who is a member of the Council of the Tokyo Mission, and whom no missionary in Japan should miss knowing, testifies as follows:

"After a due reflection I have accepted your proposal, and am now happy to announce myself to be a member of the Tokyo Mission,—so useful an establishment in my eyes, and in which heretofore you have so successfully signalized yourself to be a great champion of the Truth."

Q. How many preaching stations has the Tokyo mission at present?

There is a nightly mission hall, a temporary central hall, and three stations where meetings are held once a

THE TOKYO MISSION.

week

Q. Who is in charge during Mr. Kato's absence in this country ?

The Rev. Naomi Tamura is acting in Mr. Kato's place, and employed missionaries. The associates are also working in the mission. Mr. K. Matsura leads the nightly-meeting. Mrs. Kato is the principal conductor of the once-a-week meetings.

Q. What is proposed for the future ?

An addition of twenty or more nightly preaching stations, with a leader in each place, is most urgently needed. Besides more practical matters, such as Gospel wagons, Gospel boats, Christian Employment Bureaus and Reading Rooms. These are needed to prove to the natives that Christians sympathize with them, and desire their temporal as well as spiritual welfare.

Q. What is needed that the Tokyo Mission may properly extend their work at once ?

A very conservative estimate of the present demands of this great heathen city would place the number of mission stations at not less than twenty. Two-hundred could be operated to advantage.

Rents, 20 stations at \$ 35 per year each	\$ 700
Salaries, 20 or more workers \$ 75 each per yr.	1,500
Current Expenses - - - - -	600
Total for twenty stations - - -	\$ 2,800

THE TOKYO MISSION.

There is needed \$ 2,000 to establish these new stations, for repairs, boats, wagons, reading rooms etc.

In the near future it is proposed to build a large central hall to cost about \$6,500. With this amount, the largest and best hall in the city of Tokyo could be erected.

Q Do native Christians contribute anything to the Tokyo Mission?

Yes, they do. A total of 159 yen were contributed to the Tokyo Mission by the native Christians during last fiscal year. No collection is taken at the meeting, but 8.05 yen were found in the offering box for the said period when it was opened.

Q. Can the Tokyo Mission then hold a preaching station with a man in charge at a cost of \$ 140 a year?

A contribution of \$ 140 will appropriately pay a nightly mission meeting a year. It is one-tenth of the expense of a missionary, and native workers produce far greater results than those who speak the language imperfectly. No one can convert the Japanese so well as a Japanese.

Q. What is the cost to build a new station?

It costs about \$ 200 at the present rate of exchange on rented ground.

Q. Can the Tokyo Mission keep a station to be supported by a society or person?

Yes!

THE TOKYO MISSION.

Q. How much money is needed for a Bible-woman's support ?

\$60 or \$70 a year.

Q. Is it possible to get so many Christian workers and preaching stations immediately ?

It mainly depends on the influence of the the association. Some missions can hardly get a man and a place for such work. But the Tokyo Mission is certainly able to have thirty male workers, a number of Bible-women, and thirty places if sufficient appropriation is allowed.

Q. What do the workers in the Tokyo Mission do ?

They work in an extraordinary active manner in visiting from house to house, preaching, distributing tracts, and receiving stranger's call at mission halls. Mr. Kato, for instance, preached one-hundred-and-fifty-one times from January, 1894, to the last day of May, just a night previous to his departure for this country.

Q. What should be the result of this movement ?

The scheme is thoroughly strategic, and in the course of five or six years the city will be moved, through the effort of the Tokyo Mission, if they receive sufficient financial aid. The Japanese are in such a critical period of their history that there can be little success in the christianization of this people without such active, wise, energetic work.

Q. To whom should money be sent ?

To the superintendent, Rev. Satori Kato, 395 Broome

THE TOKYO MISSION.

St. N. Y., while in this country, or to the American Treasurer, of whom the announcement will be made later to all the subscribers and sympathizers of the Tokyo Mission.

THE TOKYO MISSION.

OFFICE: 330 SHINAGAWA, TOKYO, JAPAN.

Council of the Association :

MR. M. HORIGUCHI,	REV. A. SAKURAI,
MR. H. ISHIHARA,	PROF. GORO TAKAHASHI,
REV. SATORI KATO,	REV. NAOMI TAMURA,
HON. A. NAKAMURA,	G. UMEDA, ESQ.

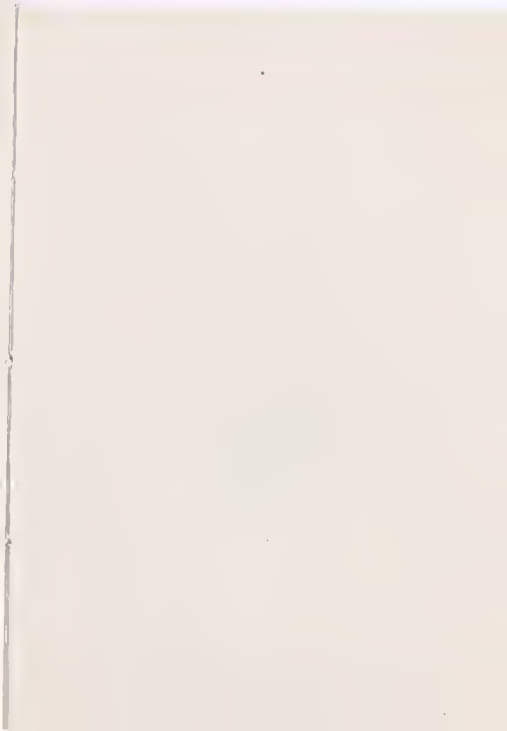
TRUSTEES: HON. MAKIZO MAYEKAWA, M. P.
MR. M. HORIGUCHI (Treas.) G. UMEDA, ESQ.
SECRETARY: MISS FUJI KATO.

SUPERINTENDENT OF THE MISSION ·
REV. SATORI KATO.

MISSIONARIES: } MR. K. MATSURA.
 } MRS. NOBU TAKAHASHI.

Volunteer Associated Workers.

MR. SHORICHI HARADA,	MR. T. YONEMURA,
MRS. TANE S. KATO,	MR. K. SUGIMOTO,
MRS. KANAMI MATSURA,	MR. Y. TANAKA,
MRS. ETSU MANO.	



"His spirit was stirred in him, when he saw the city wholly given to idolatry." "Howbeit certain men clave unto him, and believed."



A Shinto Priest.



REV. SATORI KATO.
SUPERINTENDENT OF THE TOKYO MISSION.
Office: 330 Shinagawa, Tokyo, Japan.

ICS. SELECTIONS FROM THE MAIL.

PRESBYTERIANISM IN JAPAN.

A REPLY TO THE STATEMENTS MADE BY SATORI KATO.

To the Editor of The Tribune. Sir: My attention has been called to a letter in The Tribune of November 6, signed Satori Kato, and entitled "Presbyterianism in Japan." Had the letter appeared in Japan, where the facts and the persons are known, no reply would have been needed; but appearing in this country, the case is different. If Mr. Kato's statements are allowed to pass without contradiction, injustice may be done both to the missionaries of the Presbyterian and Reformed churches, and also to the Church of Christ in Japan. I therefore speak a word in behalf of the absent.

Many of Mr. Kato's statements are so extravagant as almost to carry with them their own refutation. He says:

"The majority of the Church not only sympathize with the higher criticism, but openly insist upon the fallibility of the Holy Bible. It even proposes to revise the hymn-book so as to have its hymnology conform to its theology. The committee appointed in the last Synod is composed of its liberal men." "The deposition from the ministry of the Revs. Naomi Tamura and H. Ishawara, the latter without a trial, is nothing more than a scheme to drive out the orthodox brethren." "The Confession of Faith has opened the door to socialism." "The understanding of the Synod when the Confession was accepted was that various grades of anti-Trinitarians may be received into the Church." "Undoubtedly the proposition to adopt the Apostles' Creed was a pious scheme under cover of a different theology than what appears on the face." "The Church, except a small portion of the Church government, has entirely worn out the Presbyterian garment." "The Meiji Gakuin, an institute supported by the Dutch Reformed and the American Presbyterian missions, is a champion of the most radical theology in Japan." "There are a number of ministers who are eager to seek the restoration of sound doctrine. Yet unfortunately they are unpopular with the missionaries with a few exceptions."

All of these statements pass the bounds of truth; some of them are simply imaginary. Take as examples those regarding the hymn-book, and the deposition from the ministry of Messrs. Yamura and Ishiwara. I have inquired of a Japanese friend, quite as well informed regarding the movements in the Church as Mr. Kato, and the only purpose in the revision of the hymn-book that he knows of is the addition of new hymns and the literary improvement of old ones. The committee appointed to the work are Dr. Verbeck, Mr. MacNair, Mr. Togawa and an elder whose name I do not recall. The reasons for the selection of this committee are clear. Dr. Verbeck and Mr. Togawa are chosen because of their literary skill; Mr. MacNair, for his knowledge of music. It is of interest to add that Dr. Verbeck is one of the missionaries whom Mr. Kato expressly excludes from the number of those who are prejudiced against ministers holding evangelical views. The deposition of Mr. Yamura from the ministry may fairly be regarded as too severe a penalty for the offence charged. This was the impression made upon the missionaries, and was the view expressed by them to the Synod; but Mr. Yamura's orthodoxy had nothing whatever to do with the matter. No action was taken by the missionaries in the case of Mr. Ishiwara. Not because the circumstances were not known, for some of the missionaries (such men as Drs. Verbeck and Thompson) were members of the presbytery that deposed him; but for other reasons Mr. Ishiwara was deposed, not because he was evangelical in his theology, but because he was guilty of adultery.

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It is also true that in 1888-91 a wave of rationalism swept over Japan. Nor will it be denied that it occasioned great anxiety and wrought much harm. But it is not true that the Presbyterian

entire body who departed from the faith was Mr. Kato himself. He united with the Unitarians.

Mr. Kato comes before the Church as one of a little band who are seeking for "a restoration of the truth in Japan." These "faithful orthodox brethren are making a move to organize a pure Presbyterian Church." The first step in this advance is a criticism of the present Confession of Faith. This Confession Mr. Kato describes as "thoroughly antagonistic to the standards of the Presbyterian Church." Perhaps it would be sufficient to say in reply that this is the creed upon which two years ago the Church was cordially welcomed to membership in the Alliance of Reformed Churches holding the Presbyterian system. But Mr. Kato's criticism of the Creed is valuable as casting light upon his accuracy and trustworthiness in other matters. He says:

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3. "The statement 'a perfect sacrifice for sin' does not represent that a vicarious atonement was made through the Lord's crucifixion." It is true that the words "vicarious atonement" do not appear; but it is likewise true that the Creed sets forth in simple language the evangelical truth of a propitiatory sacrifice as the ground of justification. The sentence reads: "He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous."

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But to the intelligent reading of Mr. Kato's letter it is necessary that one be acquainted with a bit of history. As already stated, when the wave of rationalism swept over Japan, Mr. Kato became a Unitarian and entered the employment of the Unitarian Mission. In order to take this step he requested that his name be dropped from the roll of the presbytery of Tokio. That request was granted with a consent. When, however, he decided to apply for readmission to the Church, he did not present his application to the presbytery of Tokio, to which he had formerly belonged and within whose bounds he resided, but to another one situated at a distance. His admission by that presbytery was regarded by the presbytery of Tokio not only as an act lacking in courtesy, but also as one imperiling the order and faith of the Church. It was thought that a minister abandoning the Church to embrace Unitarianism should appear before his old presbytery and satisfy it that he was at last really established in the faith. The presbytery of Tokio therefore declined to recognize Mr. Kato as a minister until conference could be had with the presbytery which received him, or at least until the reception of official notice of his admission. This excited Mr. Kato's anger, and led to a virulent attack by him in the newspapers upon members of the presbytery, and in particular upon the president of the Meiji Gakuin. A second fact needs to be known by one reading Mr. Kato's letter. Last year it transpired that he was planning to come to this country with the intention of appealing for funds to carry on an independent work. The Presbyterian Mission thereupon drew up a paper setting forth its views regarding Mr. Kato and his purpose, and seeking to dissuade friends from furnishing him financial aid. This letter has since been published by the board.

But in conclusion the question naturally arises: What is the theological position of the Presbyterian Church in Japan?

Early in the present year there were several matters which seemed to a number of the ministers and elders of the Church worthy of attention. One of these was the agitation of the question of a revision of the Confession of Faith to which Mr. Kato refers. Coupled with this was the repeated assertion on the part of Mr. Kato and one or two others that the ministry in general did not accept the Confession in sincerity. A meeting was therefore held, which was attended by some fifty of the ministers and elders, among them most if not all of those to whom Mr. Kato refers in his letter. A resolution was adopted unanimously, affirming on the part of all their sincere acceptance of and loyalty to the Confession as containing the essential truths of evangelical Christianity. That is the answer of the men themselves to Mr. Kato's assertions and insinuations.

To this it may be worth while to add the following. It is what I said a year ago in a letter to a friend, and without any thought of Mr. Kato in mind. What I said then I repeat now: "I do not know of any more accurate way to describe the theological position of the Church in Japan than to say that it resembles that of the Church in this country. There are in our General Assembly those who are classed as liberals; there are those also who are classed as conservatives; and between the two there is a third class who stand rather for toleration. That condition is found in Japan also. The chief difference between the two Churches is, I should say, that in Japan

the number of those standing for toleration is relatively larger. WILLIAM IMBRIE, Lawrenceville, N. J., Nov. 17, 1894.

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FEB 21 1896

DR. GILLESPIE.

PRESBYTERIANISM IN JAPAN.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—A letter signed "Satori Kato" having appeared in your issue of yesterday, we request the privilege of inserting an answer to the same from the pen of Dr. Win. Imbrie, which also appeared in the *New York Tribune*, and a further answer which was recently sent to the *Tribune* from here over our signatures. We regret the necessity of thus troubling you, but the publication of Mr. Kato's letter allows us no alternative, as it has allowed none in America.

Yours truly,

(Signed) T. T. ALEXANDER,
H. M. LANDIS,
D. B. McCARTHEE,
T. M. MACNAIR.
(per T. M. MacNair.)

Members of the Presbyterian Mission
in Tokyo.

Tokyo, January 4th, 1895.

Being absent from Tokyo when the communication referred to above was sent, my name was therefore not included among the signatures; I heartily concur in requesting the publication as above. Sincerely yours,

JAMES M. McCAULEY.

I desire that my name be appended as approving the publication of the matter requested by the above.

GEO. P. PIERSON.

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But to the intelligent reading of Mr. Kato's letter it is necessary that one be acquainted with a bit of history. As already stated, when the wave of rationalism swept over Japan, Mr. Kato became a Unitarian and entered the employment of the Unitarian Mission. In order to take this step he requested that his name be dropped from the roll of the presbytery of Tokyo. That request was granted with all courtesy. When, however, he decided to apply for readmission to the Church, he did not present his application to the presbytery of Tokyo, to which he had formerly belonged and within whose bounds he resided, but to another one situated at a distance. His admission by that presbytery was regarded by the presbytery of Tokyo not only as an act lacking in courtesy, but also as one imperiling the order and faith of the Church. It was thought that a minister abandoning the Church to embrace Unitarianism should appear before his old presbytery and satisfy it that he was at last really established in the faith. The presbytery of Tokyo therefore declined to recognize Mr. Kato as a minister until conference could be had with the presbytery which received him, or at least until the reception of official notice of his admission. This excited Mr. Kato's anger, and led to a virulent attack by him in the newspapers upon the president of the Meiji Gakuin. A second fact needs to be known by one reading Mr. Kato's letter. Last year it transpired that he was planning to come to this country with the intention of appealing for funds to carry on an independent work. The Presbyterian Mission thereupon drew up a paper setting forth its views regarding Mr. Kato and his purpose, and seeking to dissuade friends from furnishing him financial aid. This letter has since been published by the Board.

But in conclusion the question naturally arises, What is the theological position of the Presbyterian Church in Japan?

Early in the present year there were several matters which seemed to a number of the ministers and elders of the Church worthy of attention. One of these was the agitation of the question of a revision of the Confession of Faith to which Mr. Kato refers. Coupled with this was the repeated assertion on the part of Mr. Kato and one or two others that the ministry in general did not accept the Confession in sincerity. A meeting was therefore held which was attended by some fifty of the ministers and elders, among them most if not all of those to whom Mr. Kato refers in his letter. A resolution was adopted unanimously, affirming on the part of all their sincere acceptance of and loyalty to the Confession, as containing the essential truths of evangelical Christianity. That is the answer of the men themselves to Mr. Kato's assertion and insinuations.

To this it may be worth while to add the following:—It is what I wrote a year ago in a letter to a friend, and without any thought of Mr. Kato in mind. What I said then I repeat now:—"I do not know of any more accurate way to describe the theological position of the Church in Japan than to say that it resembles that of the Church in this country. There are in our General Assembly those who are classed as liberals; there are those also who are classed as conservatives; and between the two there is a third class who stand rather for toleration. That condition is found in Japan also. The chief difference between the two Churches is, I should say, that in Japan the number of those standing for toleration is relatively larger." WILLIAM IBERIE.

Lawrenceville, N. J., Nov. 17, 1894.

TO THE EDITOR OF THE "TRIBUNE."

STR.—The admirable reply of Dr. Wm. Inbrie published in your issue of Nov. 22nd to a letter headed "Presbyterianism in Japan," and signed Satori Kato, which latter appeared on Nov. 6th, installs a similar communication which we had prepared and would otherwise have forwarded to you. Under ordinary circumstances further reference to the subject would be unnecessary. Dr. Inbrie has, however, been absent from Japan since early in 1893, of which fact Mr. Kato may make use, and therefore a word of confirmation directly from here may not be amiss.

As members of the Eastern Japan Mission of the Presbyterian Church (North) we heartily endorse what Dr. Inbrie has written, and would add that the brief, simple, comprehensive, and irenic creed adopted by the Church of Christ in Japan (with which body the various Presbyterian and Reformed missions are in co-operation) was substituted for the Westminster Confession, the Heidelberg Catechism, and the Canons of the Synod of Dort, not because these venerable standards were "too orthodox," but rather because they were to the young and growing church like the armour of Sam to the youthful David. No one claims that this creed is complete and final. It will no doubt be added to as occasion demands; but as it stands it is thoroughly evan-

gelical and is no way "antagonistic" to these standards, and as the creed of the Japanese church it is peculiarly acceptable to Japanese Presbyterians. That the society of "faithful orthodox brethren" that had been formed, as Mr. Kato says, to enquire into the vexed question, failed in effecting any result, was due, 1st, to the fact that work and not discussion was believed to be the need of the hour—the latter would only have precipitated the church into conditions for which as a whole it is unprepared; 2nd, the society was a very small body, and 3rd, there were those who thrust themselves into the fore front of the movement who have not been distinguished hitherto in church affairs either for wisdom, orthodoxy, or especial piety. Under these circumstances, profitable discussion was not to be hoped for.

The *Weekly Evangelist* (Fukuiu Shinbo), denounced by Mr. Kato as being the chief agent in securing the present creed, has had no connection with the missions since last July. In many respects the paper had been an agent for good, and Mr. Kato would find it difficult to prove his assertion that it "repeatedly declared in favour of the fallibility of the Holy Scriptures and against sound creeds" (as creeds) "of Christianity."

As to Theological "unsoundness" amongst the directors of the Meiji Gakuin, it is sufficient only to cite the promptness and unanimity with which the services of an otherwise valuable lecturer were dispensed with in the current year, because he was discovered to have Unitarian affiliations. The change that its Theological Department is "fully steeped with semi-rationalism" has as little foundation. Not one of its professors holds or teaches semi-rationalistic views. The examinations in the fall term have just closed. In point of orthodoxy they would compare favourably with the examinations of any seminary of the Presbyterian Church in America. The tone of the school is seriously and earnestly evangelical.

Mr. Kato's statement that "Briggism is spread broadcast in the pale of the church and has run wild," received a practical refutation recently, yet long enough ago for him to have been aware of the fact. A similar charge having been made from another and outside quarter, to test its truthfulness some of the Japanese brethren sent letters of inquiry to all the Ministers of the Church of Christ in Japan, with the result that while some denied holding such views the majority replied:—"We do not even know what the peculiar views of Dr. Briggs are."

Japan has had, likewise, its full share of rationalistic teachings and literature. All the so-called "liberal" schools have also their organs. These have been widely circulated, and the demand for freedom of religious thought has been vigorously made. It would be too much to affirm that never a doubt or question has arisen in the minds of any of our Japanese brethren; but it is to their credit that with but few exceptions they have held fast to all the essential features of our faith. From personal acquaintance with them we say unhesitatingly that their doctrinal views are evangelical and substantially orthodox, and that they are far more interested in questions of practical importance than in

theological speculation, Mr. Kato's assertions that "the deposition from the ministry of Mr. Tanura and Mr. Ishiwara, the latter without a trial, is nothing more than a scheme to drive out the orthodox brethren, has no foundation in fact. Mr. Tamura was deposed for what his Japanese brethren believed to be unministerial conduct in writing for gain a book, flippant in style, partial in its statements, and thus calculated to bring unmerited shame upon the whole Japanese nation. He had opportunity given him to correct certain sweeping statements in this book, "The Japanese Bride," but he refused to accept it. Mr. Ishiwara was deposed on charges of gross immorality. The presbytery sought in every way to clear him and shield him from unnecessary exposure, but the evidence obtained by an investigating committee was strongly against him, and as he repeatedly refused to appear before his co-presbyters to make explanation or for any other purpose, there was no recourse but to deal with the case in the light of evidence.

A word in regard to the theological position of the Presbyterian and Reformed Missions in Japan may be necessary. We desire it to be understood that with scarcely an exception they are pronouncedly conservative, and therefore any favouring of heterodoxy or of a "liberal party" as such is out of the question.

To those who are familiar with Mr. Kato's ecclesiastical history, his arraignment of the Presbyterianism of Japan in both doctrine and polity have singular, and despite its serious nature, a ludicrous setting. He not only enjoys the distinction of being the first and almost only Presbyterian minister who has yielded to "liberal" or heterodox influences, but while the Church was framing an evangelical creed he was advocating a creedless Unitarianism. He was the author of a book called "Christ," otherwise popularly known as the "Unitarian Bible," from which the supernatural was eliminated. Before he left the Church of Christ in Japan to become a propagandist of Unitarian tenets,

while he was yet a trusted minister of an orthodox congregation, he used his opportunities to undermine the faith of many less capable than himself of judging of the relative merits of orthodoxy and heterodoxy. Matters of faith were then of so little importance to him that after a few months he sought to re-enter the Presbyterian ministry without any confession of renewed faith in its doctrines. Failing this in his former presbytery in Tokyo, he succeeded through a misunderstanding in obtaining entrance to a Presbytery in the south of Japan. He was thus the direct cause of about the only un-presbyterial act with which the church can be charged, and this irregularity led to an immediate change in the constitution to prevent its recurrence. In defiance of Presbyterian practice, he chose not to take up work within the bounds of his new Presbytery, but returned to Tokyo where, in the intervals of superintending himself alone, as "Superintendent of the Tokyo Mission" (otherwise one small street-side preaching place) he has given himself to disturbing the peace both ecclesiastical and civil. The injury that Mr. Kato has done to evangelical Christianity during the past few years demands an atonement of a lifetime of *humble* service. This he declines to give. He prefers instead to travel about the world (he has already made a circuit of the globe and is now on his second visit to the United States) soliciting support for his work of "reforming" those who remained steadfast while he wandered, and who are to-day sincerely and faithfully endeavouring to preach, and prepare others to preach, Christ to the thousands of their countrymen who are as yet ignorant of Him and His redeeming grace.

T. T. ALEXANDER,
H. M. LANDIS,
D. B. McCARTER,
T. M. MACNAIR,

Members of the Presbyterian Mission
in Tokyo.

December 28th, 1894.

possible for us to take the course we did in the affair of the Turk, and to avert a war that would have been our hopeless undoing.

THE DAI NIPPON OF '95.

POLITICAL AND INTELLECTUAL DEVELOPMENT OF JAPAN—ITS POLITICAL HISTORY.

BY THE REV. J. H. DE FOREST.

THE HON. J. W. FOSTER in reply to a welcome extended to him by the leading citizens of Tokio, last June, said:

"Japan has hitherto been known to the world as a producer of curiosities, and admired for her art; but now she has become great in the Occidental acceptance of the term, and she must remember that with greatness come also responsibilities."

The Japan of '95 is greater territorially and industrially, and far greater in national and international responsibilities than ever before. We may well join in the intensely loyal eulogy of the Japanese, "*Dai Nippon Banzai*" ("Ten Thousand Ages to Great Japan").

The war with China was practically finished by New Year, the Weihaiwei was not captured till about the middle of February, and the Shimonoseki peace was not signed till April 17th, the ratification taking place May 8th. After eight months of constant defeat, in which her whole northern fleet was taken and the gateway to Peking fell into the hands of the enemy; after twice trying her old game of diplomatic deceit by sending improperly accredited parties to talk peace, China sent her greatest statesman, Li Hung Chang, to end the war by recognizing the full independence of Korea, by ceding Formosa and the Liaoting peninsula, and by paying an indemnity of 200,000,000 taels. Thus ended one of the most memorable wars ever fought. It had a deep moral reason in the mind of the entire Japanese nation, and was universally styled *Gisei* (the Righteous War). It lasted but a few months, with unbroken success of the Japanese forces on land and sea. It cost less in money than it takes to run our Government two months. We lost in single battles of our Civil War ten times as many men as the Japanese lost in battle and by accident during the whole campaign. And, in spite of the sinking of the "Kowshing" and the Port Arthur excesses, the war was waged on so high a plane of humanity that Christian nations are struck with wonder at the spirit of the invading armies.

The effect the war had upon the eighth Diet was very marked. It met five hundred miles away from the capital in Hiroshima, far down on the Inland Sea where the troops embarked for China, and where the Emperor intensified the loyalty of his troops by refusing to have a stove in his abode, and where the Empress made hand-ages with her own hands for the wounded soldiers. In an atmosphere like this, the old hostility to the Cabinet, which had necessitated so many prorogations and dissolutions, was laid aside and the budget unanimously voted amid *Banzais* for the Emperor and *Dai Nippon*. This is the second Diet that has lasted its full period of ninety days. The ninth session is now being held in the old environment, and the old quarrel is on. One might think that the glorious successes of the war would put the Cabinet above criticism for a while; but the desire for Government by party, and for a Cabinet responsible to the Diet, is sure to come to the front again at an early day.

The treaty of peace secured to Japan the Liaoting peninsula with the splendid Port Arthur harbor. This brought great rejoicing to Japan; but she was stung to the quick when the three powers objected and compelled her to relinquish this fruit of victory. If this action means that henceforth it shall be a principle of international law to discourage annexations of a conquered enemy's country, then the world will be all the better for its formulation. But the immediate effect of the action of Russia, France and Germany was to embitter the Japanese and to lead almost to a defiance of any European interference. So excessive were the newspaper utterances on the retrocession that the Government suspended seven of the leading dailies at once, and so humiliated have whole sections of the people felt that they refused to share in any celebration of victories. And the worst of this exhibition of feeling lies in the fact that the life of Japan's greatest statesman, Premier Ito, is in danger from the *soshi* assassins; and he well knows it. Heaven forbid that this additional wretched blot fall on Japan! I shall speak of these *soshi* further on.

What Russia will do is still unknown. What she desires the whole world knows—a terminus for her Siberian railroad and a Pacific harbor for her navy. We have no over-friendly feelings for the great despotism, and yet the policy of freezing Russia back into the north cannot be kept up forever. It will soon be a cause of grave international disturbances unless her right to the open waters of both the East and West be accorded her.

Aside from the retrocession of Liaoting, the first great international question arising from the war is Korea. The easy victories of Japan led many to fear that she would have a fearfully "swollen head," and that her conceit would make her overbearing and insolent beyond endurance. Not a few foreigners in and out of Japan

expressed the hope that she would get at least one good thrashing before the war closed. To be sure, her "big head" has cropped out in many minor instances, and some second rate newspapers have announced that Japan can stand against Russia or England, or indeed against any possible combination of Western Powers. But responsible officials are never accused of this intolerable conceit. From the Emperor down, the gravity of the new political problems has kept them thoroughly sober. The Imperial Proclamation, issued at the close of the war, says:

"Gratified as we are that the victories recently obtained have enhanced the glory of the Empire, we are nevertheless sensible that the road still to be traversed by the country in its march of civilization is long and arduous. We therefore hope, in common with our loyal subjects, to be constantly on the watch against any feeling of self-content, and ever in the spirit of modesty to labor," etc.

The Korean problem alone has tasked the best statesmanship of Japan. That the Cabinet saw the incalculable difficulties in the way of saving the independence of Korea and of instituting real reforms among such a miserable, spiritless, quarrelsome, poverty-stricken, treacherous, proud people, is abundantly shown by sending their second greatest statesman, Count Inoue, as Minister to Korea. Tho the Chinese have been driven out of the peninsula, the pro-Chinese party, headed by the Queen, could not easily be dissolved. For the memory of old Japan does not excite highest hopes in the minds of Koreans who recall the merciless devastations of three hundred years ago and the *Eur Monument* still standing in Kioto, under which are buried barrels of pickled Korean ears. Moreover Japanese soldiers had to be used to suppress the *Togaku* rebels who were spreading desolation north and south. And insolent Japanese merchants and *soshi* were swaggering in the capital and open ports of Korea. Yet during all the violent changes that were going on Japan has tried hard to help Korea. She loaned her three million *en* at a nominal interest, and while trying to avoid becoming the protector of Korea, has assisted her in all possible ways toward such reforms as shall aid her to stand alone. An army of a few thousand soldiers drilled by Japanese officers; machinery for collecting taxes in a just and impartial way; a normal school established at Seoul and plans for primary schools throughout the land; simple civil and criminal codes in preparation; a railroad from the capital to the coast, and a postal service with stamps made in the United States; these are some of the reforms in hand, which, if they could be carried out, would bring light and life and joy into that poor and almost hopeless land. But with such an impotent king; with such a crafty and pro-Chinese queen; with the old method of assassination of objectionable Cabinet officers in order; with such a wholly unprincipled old rascal as the Tai Won-kun, the King's father, heading the pro-Japanese party, it has been feared for months that something peculiarly Korean in its barbarity would turn up to shock again everybody interested in the future of that people, and possibly grave enough to provoke international complications. And the fears are realized, while the tragedy takes place with Japanese sword! Japanese and Korean soldiers, headed by the Tai Won-kun, and aided by Japanese *soshi*, stormed the palace one night in October, and murdered the Queen. And to make matters worse the new Japanese Minister, Viscount Miura, seems to have consented to the storming of the palace, tho, of course, no one believes him to have agreed to the barbarity of that miserable night. It is to the credit of Japan that she dealt instantly and vigorously, recalling the Minister and arresting him the moment he landed on Japanese soil, and returning Count Inoue as Special Ambassador. But it is evident that there is another very Sick Man in the far East, and it is not impossible that Japan alone may not be able to reform Korea. The Treaty Powers may have to combine to establish a protectorate over the peninsula. The utter incompetence of the Koreans for self-government, at least through this transition period, may give Russia the chance she wants for that terminus to her railroad in Korean waters. At all events, this Korean question alone is enough to prevent thoughtful Japanese from getting very much of a big head.

Formosa is not a large island, having only about fifteen thousand square miles. But it adds to the new problems Japan has to consider. Tho ceded by treaty, it declared independence and became a republic for a few days. It had to be conquered, and the resistance was so stubborn that at last 60,000 Japanese soldiers were required, together with the navy. It is not improbable that in pacifying this little island the losses in killed will aggregate more than the losses in the Korean and Chinese campaign. But it is high time the savages of Formosan mountains were reduced and brought under some civilized restraints. This new territory will give the Japanese the needed opportunity to display their colonizing ability, and will open new lines of commercial activity. It has already furnished them with the opportunity to display a great national virtue. We cannot but rejoice in the quick recognition of the evils of opium, and the prohibition of it under heavy penalties throughout the newly acquired island.

Remarkable as has been Japan's progress, there is one thing in which she is dangerously backward and har-

barous. *Soshi* is a word now frequently appearing in newspaper correspondence from Japan, and unfortunately it bids fair to win its place in the next editions of our dictionaries. *Soshi* is a young man (or young men, there being no distinction of number in the use of such words) who thinks he knows how to save the Empire from dishonor. He is ever ready with political advice, and ready to die gladly if he can assassinate some statesman whose policy he thinks to be a danger to the country. He has other lower aims, but generally speaking holds himself ready to solve any political problem with words or with his sword; and he always shelters himself under those magic words, *Loyalty to the Emperor*. One instance shows what the class is. The attempt to assassinate Li Hung Chang during peace negotiations at Shimonoseki in March was by a *soshi*. When on trial he said in defense that he had long planned the act, because Li was the one man who constantly imperiled the peace of the East.

"I thought if I could grow my hair long enough I could disguise myself as a Chinaman, and then, if I became sufficiently proficient in the language to pass as a native, I might go there and finish Li with one stroke of the sword. I was highly delighted, therefore, when I heard that Li was coming to Japan. I thought the peace negotiations would bear no fruit, and that to restore peace to the East and put a stop to its disturber's mischievous actions, Li must be killed."

Another instance of what these conceited and self-constituted judges of statesmanship do, is in the murder of the Korean queen. The Japanese Government, early in the war, saw that Korea would furnish a field for *soshi* activities, and so an ordinance was issued, forbidding any Japanese to go to Korea without official permission. This was the proper thing to do. But when, according to the Constitution, this was submitted to the next Diet for approval—it was rejected. This gave *soshi* all the opportunity they wanted for reforming Korea. And at this writing they seem to have been prime movers in the Korean *éméute*. It was their swords that did the shameful deed. It was a *soshi* that disembowled Viscount Mori a few years ago, because the great educator had entered the sacred shrines of Ise with his shoes on. It was a *soshi* who dynamited Count Okuma for almost revising the treaties in such a way as to give foreign judges equality with the Japanese judiciary. Bands of *soshi* infest the capital, and in exciting times an occasional ordinance orders them all out of the city.

It is such abhorrent acts as *soshi* commit that make some people question Japan's right to be classed as a truly civilized nation. To this *The Japan Mail* properly says:

"No one that knows Japan can doubt that her permeation with the spirit of Western civilization is deep and genuine. To speak of her as a country possessing merely 'a veneer of civilization,' is the idle habbling of a fool. But here and there the fierce spirit of her former type of organization yet lingers, and in the *soshi* of to-day we find a degraded and dangerous reproduction of the *ronin* (wandering warriors) of a feudal age."

The real spirit of Japan can be seen by the instant and well-nigh unanimous condemnation by the press of the attempt to kill Li, and of the actual murder of the Korean queen. "The whole country is overcome with the sense of shame and horror and remorse." "Cursed be the day when such miscreants were born." The Government at once dismissed the Governor at Shimonoseki and degraded the Chief of Police for not having taken sufficient precaution to prevent an attempt on Li's life. Altho Japan is as safe a land to live in as any on earth, it is such abnormal acts that rivet the attention of the world, and that enable us to understand what Marquis Ito meant when he is reported to have said: "I shall be assassinated for agreeing to the retrocession of Liaotung."

The world is waking up to the industrial and commercial expansion of Japan. Her victories here are as great as her series of victories over China. A few years ago hardly a brick chimney was visible in the great manufacturing and commercial center of the Empire, Osaka. Now there is a belt of factory chimneys around the city; and glass works, paper mills, breweries, cotton factories, the manufacturing of shoes, tooth brushes, matches, and machinery, besides the extensive arsenal and mint establishments, go to make up modern Osaka. On the river one can count from fifty to eighty steamers almost any time. Her merchant ships already reach out to China, Russia, Korea, Hawaii and India, and there will soon be a line to California. Her export and import trade for '94 was 230,000,000 *en*, an increase of 23,000,000 in a year. It is only seven years since the system of bank checks was put into use in Tokio, and yet last year's amount of checks drawn was 100,000,000 *en*. Thus rapidly Japan jumps into the use of commercial credit that took us ages to develop. All the war loans were raised in Japan easily, and this shows the enormous development of the wealth of the country within fifteen years. In seven months of this year applications were made for permission to build railroads to the extent of 150,000,000 *en*, and the bridging of Shimonoseki Strait is now contemplated. The eleven hundredth anniversary of the founding of Kioto was celebrated this year by the Fourth Domestic Industrial Exhibition, the buildings of which covered over eight acres. The avowed ambition of

Japan is to become the commercial equal of Western States. She has by no means yet attained. An able critic of long residence in the East and a true friend to Japan says:

"Europe and America are commercially on a far higher level, one to which the Japanese have not yet risen, tho we do not for an instant doubt that they will ultimately do so."

There are very favorable signs of an intellectual expansion also. It was astonishing that professors of the Imperial University should send to the Chicago World's Fair, in English, a "History of Japan," the first part of which was thoroughly unscientific in its mixing of myths with doubtful facts. Those professors all knew better, but the time had not come to speak the truth about the early history of Japan. Three or four years ago Professor Kume was compelled to resign from the university because he asserted that original Shintu was monotheistic, the sun being the sole object of worship; but, during the year under review, Professor Shigeno has boldly called some of the most inspiring stories of old Japan myths, and tho a violent denunciation is aroused he is not turned out. Mr. Yoshida asserts that in early ages Korea and Japan were one nation, thus playing havoc with the old tradition that the Japanese are descended from the gods. Mr. Taguchi, editor of *The Political Economist*, thinks that the *Divine Ancestors* of the sacred books were Huns, and that the present unfortunate dynasty on the throne of China were of the same stock. He also agrees with all foreigners who have critically studied Japanese origins that the hitherto accepted chronology is quite unreliable up to about a thousand years ago. All this imperils the proud assertion that the Imperial line is twenty-five hundred years old, yet this kind of historical investigation is evidently permitted. It could not have been safely attempted five years ago. That this historical criticism will profoundly modify for the better the unnatural yet powerful ideal of loyalty, and will tend to improve broad international relations cannot be doubted. This new study illustrates the saying: "True history is impossible without free institutions."

SENDAI, JAPAN.

ENGLISH NOTES.

BY JAMES PAYN.

A LADY has left a sum of money for an artist to paint the portrait of her medical adviser to be hung on the wall of the hospital to which he belongs. He had prolonged her life by a successful surgical operation. This seems to me—unless the surgeon was in needy circumstances—a votive offering of the proper kind. As a general rule, our gratitude for benefits derived from professional services is very short-lived; it may be said that they are not often conferred, and that if they are, our benefactors take good care of themselves as regards remuneration; still there are cases within the experience of most of us, when something more than mere payment of an account seems to be called for, and if the expressions of gratitude used by the patient or the client are to be taken as proofs of obligation, these cases are not so very few. Still, as doctors and lawyers both tell us, this feeling is apt to be evanescent. "How can I ever show you how deep is my sense of obligation?" is a pretty thing to say, but no answer can very well be given to it. One cannot well reply: "A check in three figures would express it to a nicety"; and as day by day goes by the sense of obligation fades and fails till there is absolutely nothing left of it. A recent striking example of this is that of the failure of the subscriptions to the memorial to the late Sir Andrew Clark. His patients were among the richest in England, and some of them doubtless expressed their obligations to him in a very gushing manner; but their gratitude must have been short-lived indeed, since it permitted an appeal to be made to the medical profession to make up for their pecuniary shortcomings. "He gives twice who gives quickly," is an excellent proverb, and this rider to it might well be added: "He who does not give quickly seldom gives at all."

Matthew Arnold's Letters, admirably edited by Mr. George Russell, who has prefixed to them a charming introduction, will be read with pleasure by all admirers of that great poet and essayist; but, to my mind, they would have been better in one volume. There is a monotony about the best of letters, and the necessary break in their interest, which takes place with every new specimen, makes too large a number of them tedious. Now that our novels have been cut down to one volume, there is reason to hope that biographies and memoirs will follow the same example. Matthew Arnold's nature was essentially domestic, and his correspondence is of the same character; we see him, as it were, at home with his boys and girls and dogs, and a charming picture is thus revealed to us. If he seems to take himself and his work a little too seriously, we must remember he is writing to those who naturally rank the husband, the father and the friend somewhat more highly than do the general public. His references to Tennyson and other contemporary poets would otherwise, I think, be regrettable. Perhaps the letters which have most interest, and will, unquestionably, have it for our American cousins, are those he writes while on his lecturing tour in the United States. He describes the

Miss ... Korea ...
to ...
Korea

Murder of Korean Queen
1896

Japan Mail

1896.

THE HIROSHIMA PRELIMINARY
TRIBUNAL AND VISCOUNT
MIURA.

WE publish to-day a translation of the finding of the preliminary tribunal at Hiroshima, charged with the examination of Viscount MIURA, Japanese ex-Minister to Söul, and forty-seven persons of various callings. It is a most singular finding. The Court, in its account of the events that preceded and accompanied the *coup d'état* of October 8th, alleges distinctly that Viscount MIURA was guilty, if not of the very crimes laid to his charge, at any rate of cognate crimes, and then discharges him on the ground of insufficient evidence. Under the circumstances with which Viscount MIURA had to deal shortly after his arrival in Söul, when the withdrawal of Count INOUE'S able hand had set free the old forces of intrigue and corrupt conservatism, it can not be thought surprising that, in the interests alike of Korea and of Japan, he should have been willing to entertain proposals for restoring the Prince-Parent to power, and finally eliminating the QUEEN'S influence, or that he should have covertly employed all the means at his disposal to promote the success of such a project. It is true that in doing so he acted in direct opposition to the policy of the Government he represented and to the letter of the instructions he had received. In the days immediately preceding and succeeding the close of the war, the Japanese Government may have expected to solve the Korean problem by drastic methods, methods evidently applicable to such a chaos of official corruption and party intrigue. But after the intervention of the three Powers had established the principle that Oriental politics were to be directed from Europe, Japanese statesmanship, represented by Count INOUE, seems to have concluded that unless some faction in Korea itself could be won over to the cause of the country's regeneration, the hope of making the little Kingdom worthy of independence must be abandoned. The QUEEN'S party was selected for the purpose. Despite its evil record, the MING faction wielded more real power than any other political association in the peninsula, and its head, the QUEEN, as Count INOUE frequently declared, was a lady of fine instincts and eminent ability, whose occasional adhesion to violent and treacherous methods might be attributed rather to the demoralizing circumstances among which she lived than to any natural taste for such agencies. Count INOUE had carried this programme smoothly beyond the first stages towards realization when he handed over the Legation in Söul to Viscount MIURA, whose explicit instructions were to follow the lines of his able predecessor. It is not improbable that, though in Count

INOUE'S hands the plan mapped out by him would have succeeded, its inherent difficulties lay so far beyond the control of any average diplomat as to impair the soundness of the plan itself; for after all, every wise scheme must be adapted to the instruments available for its execution. Be that as it may, however, Viscount MIURA, finding that the situation had entered a phase fatal, as he supposed, to the whole aim of his country's policy in Korea and to the preservation of the little Kingdom's independence, and being approached by agents of the Prince-Parent, suggesting the latter's return to power and the dethronement of the QUEEN, accepted the alternative, and took upon himself the responsibility of flying in the face of his Government and his orders. To such lengths did he push his disjunction from Tokyo that, during several days after the *coup d'état*, he took care to keep the Japanese Cabinet without any telegrams conveying clear information as to the events of October 8th. All this, totally indefensible as it was from a disciplinarian point of view, could not be called criminal. It constituted, in deed, a gross abuse of trust and authority, but was not irreconcilable with pure and patriotic motives. The QUEEN'S murder, however, was a totally different matter. No one acquainted with Viscount MIURA supposed him capable of conniving at such a crime, still less of instigating it. Yet the Hiroshima tribunal clearly asserts that the project of taking HER MAJESTY'S life received approval, if it did not actually originate, at a conference held in the Japanese Legation by Viscount MIURA, Mr. SUGIMURA, Secretary of Legation, and Mr. OKAMOTO, adviser to the Korean War Department. It further clearly asserts that when Viscount MIURA summoned certain Japanese youths and asked them to cooperate in the *coup d'état*, he instigated them to despatch the QUEEN when they entered the Palace. If further clearly asserts that these Japanese—who were among the prisoners arraigned before the tribunal—conveyed to their comrades Viscount MIURA'S charge about the QUEEN. Finally, it clearly asserts that when the party of conspirators were about to set out from the Prince-Parent's residence *en route* for the Palace, Mr. OKAMOTO urged upon them the duty of dealing with the "fox" in accordance with the exigency, which somewhat ambiguous phrase the tribunal interprets as being an obvious instigation to murder her MAJESTY. Nevertheless, in the face of all these things, the tribunal declares that sufficient evidence is not forthcoming to justify the committal of Viscount MIURA and Mr. OKAMOTO on a charge of murder, or of murderous intent. Unfortunately, the testimony adduced before a preliminary tribunal in Japan is not published. We are, therefore, unable to form any opinion as to whether the Hiroshima Court had evidence warranting the ac-

count it gives of Viscount MIURA'S doings. But having placed that account on record and having then and there released Viscount MIURA, on the ground that evidence sufficient to commit him for trial was not forthcoming, the tribunal can not escape the disgrace of having set the laws of the land at defiance, and perpetrated one of the most flagrant injustices ever committed by a court of law. It is in truth, a totally inexplicable finding. If the court had intended to release Viscount MIURA at all hazards, why should it have set down, in black on white, numerous clear reasons for not releasing him? Nothing could possibly be more injurious to the reputation of the Japanese Judiciary.

Another regrettable aspect of the affair is the impression that must be produced upon foreigners. From the first it was believed, most unjustifiably, in some quarters, that the Tokyo Cabinet had been privy to the *coup d'état* of October 8th. Persons harbouring that notion predicted boldly that Viscount MIURA would be acquitted by the Hiroshima tribunal. Undoubtedly they will now affirm that the Government did not desire his conviction, and that the court was guided accordingly. Theoretically, the Japanese Judiciary is entirely independent of the Executive, but the judges are poorly-paid officers, lacking as yet a full sense of the dignity of the Bench, and scarcely likely to obey the dictates of justice only in a case where great political issues are involved. Moreover, despite this nominal separation of the Executive and the Judiciary, the Minister of State for Justice is theoretically the chief of the Public Prosecutors, and in a trial like that just concluded at Hiroshima, the Public Prosecutor would naturally be in close contact with the Administration. There are plausible grounds, therefore, for a suspicion that Governmental influence was exercised on Viscount MIURA'S behalf. But in point of fact the Government's interests made entirely for the conviction of the ex-Minister. Having taken the extreme step of causing his arrest and arraignment on a capital charge, thereby provoking a good deal of hostile criticism from persons that regarded such steps as altogether excessive, the Government must naturally have desired that its action should be vindicated by the Judgment of a Court of Law. One thing is perfectly clear; that if the Hiroshima tribunal had acted in obedience to official suggestion, or been in any degree under official guidance, it would never have been suffered to pursue a course so clumsy, so glaringly unjust, as to bring contempt upon all concerned. Governments have been known many a time to interfere with the Judiciary where great political issues were at stake, but their interference has always been marked at least by tact and dexterity, and has never been exercised in such openly proclaimed and conspicuously recorded defiance of law and justice as to astonish every intelligent observer, and attract universal attention where secrecy is above all things desirable.

A TELEGRAPHIC SERVICE FOR YOKOHAMA.

WE must crave our readers' indulgence for laying before them an explanation not wholly of public interest.

Many years ago a service of telegrams used to be obtained for Yokohama by means of a general subscription. Several of the leading firms, the Chamber of Commerce, the Club, and so forth, subscribed fixed sums, and the three newspapers—the *Japan Gazette*, *Japan Herald* and *Japan Mail*—contributed \$25 each per *moissem*. After long and patient trial the system was found to be unworkable for reasons into which we need not enter here. The Settlement having then remained for a time virtually without telegraphic news, we finally resolved to correct the deficiency, so far as our means permitted.

An arrangement was accordingly made with Reuter's Agent to procure for the *Japan Mail* all important telegraphic messages reaching Shanghai from Europe. In view of the heavy expense involved, it was obviously necessary that we should take measures to protect our own interests, and we therefore stipulated with Reuter's Agent that the telegrams procured for us should not be supplied by him to any other newspaper in Yokohama without our consent. This simple business precaution has been constantly misrepresented to our discredit by the *Japan Gazette* and the *Japan Herald*. It has been alleged that we held a monopoly of the service, and that, by our refusal to suffer coöperation, we opposed an effective barrier to arrangements for securing a fuller service. Nothing could have been more untrue. We were always perfectly willing that any other journal should participate in the enterprise, and we have repeatedly stated the fact in these columns. In 1884—we are not quite certain as to the date—the *Japan Gazette* expressed a desire to coöperate, but desisted on learning the cost. In 1888, the *Official Gazette* did actually coöperate, the expense of a \$300 monthly service being equally divided between it and the *Japan Mail*. Subsequently, the *Official Gazette* withdrew, and the *Japan Advertiser* came in on the same terms, but abandoned the arrangement after a time. We may note here, once for all, that the field for newspaper enterprise in Japan does not warrant any such expenditures as the above on account of telegrams. So far as our experience goes, the mere fact of publishing in the forenoon telegrams that other journals, circulating among the same community, are able to re-publish in the afternoon, does not make a difference of ten subscribers in a twelvemonth. Nevertheless, we continued the service because the idea of remaining altogether without telegrams seemed intolerable from a journalistic point of view. It is, perhaps, not unwarrantable to remind the people of

Yokohama that, since 1882, almost the whole burden of procuring a telegraphic service for this Settlement has been borne by the *Japan Mail* alone. During the past year we have reduced the service to \$100 monthly, because we felt no inclination to continue a most onerous outlay in the face of unjust attacks based on the fact that we alone were willing to make such heavy disbursements for the sake of discharging a newspaper's first duty.

We now come to the last chapter of the story. It is told in the correspondence published below, but for the sake of brevity we shall state the main facts.

On the 27th of January, Mr. TRAFFORD, Reuter's new Agent, informed the manager of the *Japan Mail* that Mr. TENNANT, editor of the *Japan Gazette*, having secured the pecuniary support of a number of Yokohama firms, offered a contract for a year's service of telegrams at \$300 monthly, the *Japan Herald* to participate on equal terms with the *Japan Gazette*. The agent, being already under agreement with the *Japan Mail*, inquired whether the latter would consent to enter the combination, and when asked to communicate direct with the proprietor, did so by letter on the 29th ultimo. It then transpired that the only condition under which the *Japan Mail* would be allowed to enter was the payment of \$150 monthly. Now the number of firms that had signified their willingness to subscribe was 35; their promised subscriptions aggregating some \$2,800 annually, and the *Japan Gazette* and *Japan Herald*, undertook to pay \$500 each yearly. The *Japan Mail*, on the other hand, was required to subscribe \$150 monthly. These facts had already become known approximately to the proprietor of the *Japan Mail* through private channels. Hence, while expressing entire willingness to coöperate in any fair arrangement, he asked for some arithmetical explanation of the basis on which his share of liability was assessed at a figure three-and-a-half times as high as that of the two other subscribing journals. But Reuter's Agent professed himself unable to furnish any explanation, and Mr. TENNANT emphatically refused to furnish it. In short, the editor of the *Japan Gazette* assumed the position that thirty-five Yokohama firms had promised to subscribe a considerable sum of money on the understanding that news purchased with it should be at the service of the *Japan Gazette* and the *Japan Herald* on terms immensely more favourable than those offered to the *Japan Mail*, and that the arrangement was so far of a private character that its details were to be concealed from the proprietor of the *Japan Mail*. We can not for an instant believe that a number of the leading merchants of Yokohama have deliberately lent themselves to such an unfair compact, or that they will endorse the secrecy observed by the editor of the *Japan Gazette*.

Their object in subscribing is doubtless nothing more than to obtain a better service of telegrams, and certainly they have not sanctioned any concealment or injustice. Our main purpose, also, is to procure a good service of telegrams for Yokohama, and it is on that account that we have disbursed large sums during the past thirteen years without obtaining, or expecting to obtain, anything like an equivalent return in the ordinary routine of journalistic business. The editor of the *Japan Gazette* alleges, in Saturday's issue, that, before canvassing for subscriptions among the community, he made a proposition to us, through Reuter's Agent, to increase the number of telegrams, and that it was "contemptuously refused." In fact, he endeavours to show that the "supercilious manner" of our refusal is more or less responsible for his present action, and we have strong reasons for thinking that his appeal to the various firms was supported by some such description of our mood. In point of fact, as we have just learned, a verbal proposition was made by Mr. TRAFFORD to the Manager of the *Japan Mail*, in the sense that, if the *Mail* would raise its monthly subscription to \$150, the *Gazette* was prepared to subscribe \$50, on condition of sharing the telegrams equally with the *Mail*! Would such a proposition have been seriously entertained by any sane person? The Manager of the *Japan Mail* did not even think it worth while to communicate Mr. TRAFFORD'S offer to the proprietor of this journal, who learned of it for the first time on reading the *Japan Gazette*'s ludicrous complaint that its proposition was "contemptuously refused." Is the Editor of the *Japan Gazette* so very naïve as to imagine that by paying one-fourth of the cost of a service of telegrams he can acquire the same title to the service as a newspaper paying three-fourths of the cost? To complain that its proposition was not treated seriously without telling anything about the absurd nature of the proposition, is consistent with the *Japan Gazette*'s usual methods. The editor of the *Japan Gazette* further alleges that though we have been approached about the present arrangement, "the spirit of dictation" shown by us has hitherto "made an understanding impossible." Our readers can judge for themselves, from the accompanying correspondence, whether we have exhibited "a spirit of dictation." It seems curious to tell a newspaper that it must pay nearly four times as much as its contemporaries for an equal share in a telegraphic service, and then to accuse it of a "spirit of dictation" because it questions the justice of such an assessment.

One other point has to be noticed in this context. Mr. TENNANT, in his last letter to Reuter's agent, says:—"As the *Mail* is a morning paper, it is obvious that as it would profit to the extent of the subscription that I am responsible

deliberately took steps incidental to the perpetration of a murder, or that they abetted or instigated the deed. It has, on the contrary, been shown that not only did Lieut.-Colonel Kusnoso neither personally direct nor move troops, but also that he did not commit any act establishing his connection with any excess of power. Again, as to the bloody deed perpetrated in the Korean Palace, he appears not to have abetted it in any way. In fact, he did not learn anything about the projected *meute* until the beginning of Oct., when Lieut.-General Viscount Miura Goro, Japanese Representative at the Court of Korea, informed him that the Tai Wön-kun was planning to effect an entry into the Palace, and that he, Miura Goro, contemplated rendering assistance to the plan. At the time when Lieut.-Colonel Kusnoso heard this story from Miura Goro the latter had already made up his mind in connection with the affair, and it follows that Lieut.-Colonel Kusnoso could not have instigated Miura or prompted his decision. Neither is there any proof whatever that he instigated other persons. Lieut.-Colonel Kusnoso stands acquitted, therefore, of any act connecting him with excess of power or being accessory to murder.

The Defendants Major Mayabara Muhon, and Captains Ishimori Yoshinao, Takamatsu Tetsutaro, Konobori Ynkubumi, Mura Masakune, Maki Masasuke, and Fuji Toyomi are proved to have directed and moved troops in connection with the affair of October 8th. Mayabara Muhon acted, however, under the instructions of Miura Goro, then Japanese Minister to Söul, while Ishimori Yoshinao and the five other prisoners, acted under those of Mayabara, Commandant of the Battalion. Now the Commandant of the Guards having been specially enjoined by the high Military Authorities to obey the orders of the Minister, it was perfectly natural that Mayabara should act in accordance with the instructions of Miura Goro; and it was in conformity with the rules of military discipline that the Commanders of Companies should obey the orders of the Commandant of the Battalion. Only in cases of flagrant injustice and illegality can subordinate officers be held accountable for deeds done in obedience to the orders of superiors; as, for instance, when the orders are at variance with law or are clearly beyond the limits of a superior's official competence; and when it can not be pleaded in excuse that the actors did not know that the orders obeyed by them were either literally or in effect beyond the limit of their superiors' competence. But judging from the depositions of the defendants and from the state of affairs existing in Korea, it is plain that the prisoners considered the orders upon which they acted to be entirely valid. They were well aware of the facts that the Tai Wön-kun, who is related by the closest ties to His Majesty the King of Korea, had it in view to reform the maladministration of the country, and that his intention was sympathized with by the Japanese Minister, who, in virtue of his official competence, issued instructions to Mayabara Muhon, the latter, in turn, giving orders to his subordinates. Under such circumstances, the faith placed by the defendants in those orders can not be called in question. Especially must this have been the case in view of the fact that subordination is strictly enjoined upon soldiers, and that any act of insubordination towards a lawfully constituted superior is liable to be punished with death or imprisonment. When a soldier decides to disobey the orders of a superior he must be prepared to incur a penalty of the gravest description. Consequently, even supposing that the orders issued to them by their superiors were *ultra vires*, the defendants, obeying without any suspicion, can not be judged guilty of any abuse of power. The defendants, moreover, did not personally take any part in the bloodshed that occurred in the Palace, neither did they instigate others to commit it. It appears, with regard to Major Mayabara, that having been instructed, among other things, by Lieut.-General Viscount Miura Goro to prevent the entry or exit of men or women, foreigners excepted, and having heard from the said Miura,

in the course of conversation, that a result of the entry of the Tai Wön-kun into the Palace might be the dethronement of the Queen, he ordered the various commanders of companies that were to guard the gates not to suffer a single woman to pass out. He also ordered the Commander of the 2nd Company to procure ladders. The Court, therefore, concludes that the actions of the defendants do not constitute the offence of having been either principals or accessories in the bloodshed that happened in the Palace, and they are declared not guilty.

In the written account of the examination of Lieut.-Colonel Kusnoso, the following statement appears:—When the Colonel went to the Japanese Legation about the 2nd of October, to bid farewell to the inmates, he having received orders in the latter part of September to return home, he saw Viscount Miura, who told him that the Tai Wön-kun, grieved to see the administration of the country growing worse and worse, was desirous of having recourse to some decisive measure, but was deterred by the consideration that Japanese troops were stationed outside the main gate of the Palace. He was further told that Viscount Miura had been secretly requested to take certain steps, and that he had promised to render assistance, with the view of enabling the Tai Wön-kun to accomplish his end, and with the view of maintaining Japan's prestige in Korea. On a subsequent occasion when he called at the Legation, he was instructed by Viscount Miura to leave Söul quickly, for having announced his intention of returning home, his further stay might invite suspicion at a juncture when men's minds were filled with apprehensions. On the 7th of October, therefore, he left Söul for Jinsen, from which place he hastily returned to the capital that very night, on receipt of a telegram from Viscount Miura. Arriving in Söul on the 8th, he met Suginra Siun, Secretary of the Legation, from whom he heard the details of the day's proceedings. He then repaired to his former residence, and having changed his dress, visited the Military head-quarters. Finding no person there, he turned his steps toward the barracks, where the Japanese troops were quartered, and observed, from first to last, the events that occurred in front of the Kokwa Gate. He also called the attention of the Commander of the Troops to the importance of securing the safety of a magazine within the precincts of the Palace.

THE HIROSHIMA COURT-MARTIAL.

FINDING OF THE COURT.

Our readers have already been informed by telegraph that the Court-martial at Hiroshima convened for the purpose of trying the officers implicated in the Söul *meute* of October 8th, gave judgment in favour of the accused on the 15th inst. Particulars are now to hand. The charge against Lieut.-Colonel Kusnoso and the seven other military prisoners was that they had exceeded their legitimate functions and powers, thus becoming accessory to the crime of murder. To establish the charge of excess of legitimate authority, says the Court's finding, proofs must be forthcoming that they arbitrarily moved or directed the movements of troops; and to convict them of being accessory to the crime of murder, it must be shown that they

ACQUITTAL OF THE OFFICERS
ARRESTED IN CONNECTION WITH
THE KOREAN TROUBLE OF
OCTOBER 8TH.

WE publish elsewhere the finding of the Court-Martial convened at Hiroshima for the trial of Lieut.-Colonel KUSUNOSE, Major MAYABARA, and five other officers, charged with abuse of power, and with acts rendering them accessory to the bloody drama enacted in the Palace in Seoul on the 8th of October. The accused have all been acquitted, and the facts cited in the judgment of the Court make it quite plain that no offence could justly be established against them. Speaking broadly, these officers acted in obedience to orders issued by lawfully constituted authority. To disobey would have been open insubordination. Moreover, there was nothing in the nature of their orders to suggest the propriety of disobedience. The senior officers knew nothing beyond the fact that they were required to employ the troops under their command in aid of a *coup d'état* having the approval of the Japanese Representative, who believed that the circumstances of the time demanded a sweeping administrative re-construction. If military men are asked to commit a crime, or to use their force for the subversion of law and order, they are expected to refuse compliance, but even then they accept a heavy responsibility. In the case of the *coup d'état* of October 8th, the Japanese Minister was the only person nominally qualified and authorized to form a sound judgment as to the consequences of any political development in which he participated, and for the consummation of which he employed the troops at his disposal. Neither the officers nor the soldiers had any business to question the character of the Minister's estimate. Had they known, indeed, that the murder of the QUEEN was contemplated by the TAI WŌN-KUN'S associates, or was likely to result from the *coup d'état*, it would have been their duty to hesitate. But there is nothing to connect the Japanese officers with that terrible incident. Hence the acquittal of Lieut.-Colonel KUSUNOSE, Major MAYABARA, and the other officers seems to have been inevitable. It will be remarked, however, that the evidence of Lieut.-Colonel KUSUNOSE has an evil bearing upon Viscount MIURA'S case. Six days before the *coup d'état*, that officer was informed by the Japanese Representative that the TAI WŌN-KUN'S schemes were formed, that he, Viscount MIURA, had been secretly requested to render assistance, and that he had consented, believing the Prince-Parent's resumption of administrative power to be essential to the progress of Korean reform and to the re-establishment of Japanese prestige. Moreover, the evidence of Major MAYABARA goes to show that Viscount MIURA understood the dethronement of the QUEEN to be among

the objects contemplated by the TAI WŌN-KUN. In fact, the Major was distinctly told by Viscount MIURA that such a step was on the tapis, and in furtherance of it was instructed to post his troops so as to prevent all Koreans, whether male or female, from entering or leaving the Palace during the night of the 8th of October. Thus Viscount MIURA'S connection with the affair is clearly established, and inasmuch as, in connecting himself with it and employing Japanese military forces for its furtherance, he acted in direct contravention of his instructions, his diplomatic disgrace is assured. Whether he can be charged with the much grave every crime of treason, remains to be shown. It will be difficult, too, we imagine, to convict him of conniving, directly or indirectly, at the murder of the QUEEN. So far as our information goes at present, that brutal act was perpetrated by a Korean, disguised in foreign garments, who has been decapitated for the crime. The supposition that Japanese *Soshi* were the guilty parties thus becomes untenable. But it may be argued with some justice that, small as was Viscount MIURA'S practical experience of Korean politics, he ought to have understood the unvarying tendency of the TAI WŌN-KUN to rely on the most direct and simple methods of attaining his purposes, and ought, therefore, to have anticipated that the so-called "dethroning" of the QUEEN might suggest itself to the savage old Prince in the light of something very different from a regular official process. That, however, is too vague an issue to be dealt with by a Court of Law. At present there seems to be little probability that Viscount MIURA will be convicted of having been, in any degree, accessory to the QUEEN'S death, though other, and very serious charges will evidently be established against him.

VISCOUNT MIURA'S ACQUITTAL.

LIEUT.-GENERAL VISCOUNT MIURA, formerly Japanese Representative at the Court of Korea, has been acquitted of the charge preferred against him by the Public Procurator at Hiroshima. It appears that the case was not carried farther than the preliminary inquiry, which means that the evidence produced was not sufficient to justify the public arraignment of the prisoner before a court of law. We are consequently unable to speak accurately either of the charge or of the testimony, for the proceedings in preliminary investigations are not published. From the first it seemed more than doubtful that Viscount MIURA could be found guilty of a criminal offence. He had unquestionably defied the instructions given to him by his Government, and by employing the military force at his disposal

to promote an unlawful *coup d'état*, had caused serious diplomatic complications and brought his country into disrepute. But such acts are not criminal, nor can an ordinary law court take cognizance of them. Their punishment rests with the Administration. Hence Viscount MIURA'S instant recall and his summary dismissal from office seemed to represent the limits of the penalty to which he was properly liable. The Japanese Government, however, thought differently. In their eyes it appeared absolutely necessary that all available judicial processes should be employed to establish either the existence or absence of a legal connection between Viscount MIURA'S conduct and the shocking incident that lent such a sinister character to the *coup d'état* assisted by him. Acting on that belief, criminal proceedings were instituted against him by the Public Procurator. An impression prevailed at one time that the accusation might extend even to treason, since, in flagrant abuse of the powers delegated to him, he had employed the country's forces in a manner calculated to endanger public peace and good order. But that form of charge was evidently deemed unwarrantable, and in the end, as we understand, the Hiroshima law court was invited to consider only whether the aid lent by the Minister to the *coup d'état* did not constitute him an accessory to the murder of the QUEEN. To establish that, evidence must have been forthcoming that HER MAJESTY'S death either had formed part of the original programme, as submitted to Viscount MIURA, or should have been anticipated as a result of the methods employed in carrying out that programme. It is easy to see that such evidence could scarcely be procurable. In point of fact, even in the heat of excitement caused by the first receipt of the extraordinary news from Seoul, no one acquainted with Viscount MIURA'S character believed for an instant that he had been privy, in any sense, to the murder of the QUEEN, and even those unacquainted with him saw clearly that he could never have deliberately consented to associate a barbarous and heinous act with a *coup d'état* undertaken nominally in the cause of civilized progress. Thus his acquittal seems entirely consonant with the dictates of justice. Care should be taken, however, to distinguish between a criminal tribunal's pronouncement and Administrative condonation. Viscount MIURA cannot be shown to have committed a crime punishable by fine or imprisonment, but it certainly has been shown that he was privy to the *coup d'état* of October 8th, and that he assisted it as effectively as possible. Count INOUE'S policy was to convert the QUEEN'S influence into a factor of progress. Viscount MIURA was instructed to pursue that policy. But, after brief observation of Korean affairs, he concluded that the QUEEN must be deposed and the TAI WŌN-KUN restor-

ed to power. Without consulting the Government in Tokyo—doubtless because he knew well that any expression of such views would evoke a peremptory veto—he proceeded to carry out his own policy, and, what is more, he contrived that no explicit information of the occurrences of October 8th should reach Tokyo officially for several days. More contumacious disregard of instructions it would be difficult to conceive, yet, as we have already stated more than once, there is no difficulty in conceiving that Viscount MIURA's actions were prompted throughout by a genuine desire to further the cause of progress. He had many evidences before him that the QUEEN'S recovery of power meant simply a rapid relapse into all the old abuses, and he may easily have been persuaded that her overthrow was essential to the interests of civilization as well as of Korean independence. Some writers seen unable to view the affair in any light save that of the QUEEN'S brutal murder, as though the whole programme centered upon that one incident, or accident. But if the murder be ruled out of the account, there remains nothing of a shocking character; nothing for which history can not furnish innumerable parallels. In the same way, we now find writers so superficial that they seek to pervert the abortive judicial proceedings at Hiroshima into proof that Viscount MIURA had the authority of the Tokyo Cabinet for his acts in Seoul; thus committing themselves to the strange theory that because a law court can discover no evidence to convict a man of committing a certain crime, he must therefore have been instructed by his Government to commit that crime. The simple fact is that the attempt to prove Viscount MIURA a criminal has failed, and he remains nothing more than a very reckless diplomatic blunderer. Deprivation of office and permanent retirement from public life are the only penalties that can be inflicted for such an offence, and their infliction definitely dissociates the Japanese Government from all participation in the acts of its agent.

THE MONROE DOCTRINE.

WE agree with our correspondent "S.D." that, so far as the fate of the MONROE Doctrine is concerned, little can be gained by discussing its justice or injustice in the English local press of Japan. But the question of the Venezuelan frontier having threatened to disturb the relations between the United States and Great Britain, keen interest attaches to the principle on which the former Power bases its title to interfere between England and Venezuela. We shall, therefore, briefly answer the arguments of our correspondent.

There is no disposition on either side to question the fact that every valid right of

every nation is entitled to the recognition of international law. But is the enforcement of the MONROE Doctrine within the valid rights of the United States? That is precisely what must be determined, and that is precisely what President CLEVELAND does not attempt to determine. The MONROE Doctrine, as explicitly defined by him, is, that no European Power can be permitted arbitrarily to extend its system of Government to any portion of the American Continent: the United States interdicts any such extension, and President CLEVELAND affirms that the interdict must be accorded the sanction of international law. Why? Whence did the United States derive competence to impose its will upon the whole vast continent known as the New World? Great Britain has huge possessions there; possessions acquired long before the United States Republic came into existence. Why should not she too be entitled to prescribe what shall happen and what shall not happen on the continent? Suppose that she were to claim a right to interfere between the United States and Mexico with regard to a question of rectification of those two Powers' frontiers, would the Washington Government concede to such interference the sanction of international law? The fundamental principle of all these problems, as we conceive, is that wherever a Power's security or legitimate interests are affected by any contingency, it has a right to concern itself about that contingency, and to interfere in controlling it. But the relation between its security, or legitimate interests, and the contingency in question, must be capable of intelligent demonstration, and never yet has any writer seriously applied himself to the task of proving that the interests or security of the United States could be affected, however remotely, by the extension of the frontier of British Guiana to SCHOMBURGH's line of posts and marks, instead of making the Essequibo River its limit. The instances of international interference cited by our correspondent as parallels seem curiously inapplicable. It will suffice to deal with the first, namely, the disposition recently shown by the British people to intervene even by force of arms, between Russia and China when the latter Power was supposed to have ceded Port Arthur to the former. Russia planted at Port Arthur would command the principal trade routes between Great Britain and China; would be virtually mistress of Manchuria; would possess a magnificent base of operations against the Chinese capital, and would compel England to make large and costly additions to her Pacific Squadron. Russia is England's rival in the East. Russia's dominance in any region means the exclusion of British commerce. Yet our correspondent imagines that the addition of a paltry strip of Barima and Amacuro to British Guiana

would have for the United States significance comparable with the significance that Russia's acquisition of the Regent's Sword Peninsula would have for Great Britain! Will he be so good as to point out how the United States' trade would be menaced, how its responsibilities would be increased, how its security would be impaired by the presence of British settlers instead of Venezuelan Spaniards between the Orinoco and Pomaron rivers. We have most distinctly declared our belief that the United States is warranted in opposing the establishment of a great military Power within the confines of the American continent. But we are unable to perceive that a boundary dispute between British Guiana and Venezuela can, by any stretch of imagination, be elevated to the rank of such a contingency.

We shall not pause here to examine our correspondent's assertion that "any intervention by a Great Power between another Great Power and a weak one is a form of the MONROE Doctrine." In a future still beyond the range of human conception, the world may be so strongly swayed by sentiment as to obey such a principle in practice. But in the matter of this Venezuelan question, nothing has been more emphatically denied than the United States' guardianship of the various little republics lying beyond its southern frontier. President CLEVELAND has not invited the ridicule of the nations by interpreting the MONROE Doctrine as a law entitling any big Power to thrust itself into a dispute between two other Powers merely because they present a disparity of size.

One very singular feature of President CLEVELAND'S Message was the importance he attached to the extension of a foreign "system of Government" on the American continent. We referred to that point, not, as our correspondent erroneously supposes, for the purpose of "pulling to pieces the logical consistency of the PRESIDENT'S explication of the MONROE Doctrine," but simply because the contention seemed so curious and interesting. Our correspondent takes us strongly to task. He denies that there was question of a "system" of Government in the sense of a "kind" of Government, and declares that the PRESIDENT meant "any Government." Now if the PRESIDENT meant "any Government," he must have meant, can only have meant—as our correspondent also obviously means—that the MONROE Doctrine forbids the extension of any foreign authority in South America. In other words, the PRESIDENT alluded to the extension of any foreign Power's territory, for without extension of territory there can be no extension of governing authority. If that was the PRESIDENT'S sole meaning, never did statesman express himself more inaccurately. Here are his words:—"If

THE "NICHU NICHU" ON VISCOUNT MIURA.

Viscount Miura's patent of nobility, of which he had been deprived during his arrest and trial on a criminal charge, having been restored, it becomes interesting to know the view taken of the affair by the Japanese public. The *Nichi Nichi* writes in a tone of emphatic dissatisfaction with the leniency shown by the Imperial Court. The man that escaped an ignominious penalty by the verdict of the preliminary tribunal at Hiroshima, says our contemporary, was the same man that made up his mind to the death of the Queen and instigated others to perpetrate it; the same Queen on account of whose demise the Imperial Japanese Court went into mourning. Fortunately, evidence sufficient to establish the fact that the Queen fell by the hands of the persons directly instigated by the ex-Japanese Representative, was not forthcoming, though another point was established beyond any doubt, namely, that the Viscount planned and worked with the view of bringing about the death of the Queen. And yet it must be remembered that Korea is Japan's neighbour, a friendly country, which concluded with this empire a defensive alliance against the common enemy of that time, namely, China. If Korea proved false to her promise, she should have been called to account in a lawful and proper manner. Very different were the measures actually adopted, as the public well knows. What would have been the result had the relative positions of Japan and Korea been changed, and had such a terrible incident occurred in the Court of Japan? This Empire's faith, fidelity, and chivalry must be unalterable. Wrong should never be twisted into right because the country to be dealt with is Korea, or the person to be punished, a man of Choshu extraction.

THE SPIRIT OF THE VERNACULAR
PRESS DURING THE WEEK.

The most important event of the week was the acquittal of the ex-Japanese Minister to Sōul and his fellow-prisoners, accused of being accessory to the murder of the Queen of Korea. The *Yiji* and the *Nichi Nichi* are singularly reserved in expressing their opinion on this subject, the former preserving complete silence and the latter merely inserting a short note. The *Nichi Nichi* says that the judges by whom this extraordinary case was tried seem to have distinctly recognised that the accused took part in the *coup d'état* of the 8th of October, which culminated in the murder of the Queen and the Minister of the Household, and that it would consequently be quite unwarrantable to construe their acquittal on a criminal accusation as a proof that they were not implicated. While sympathising to some extent with the sentiments of the ex-Minister, our contemporary declares that no verdict of a Court of Law can ever extenuate his imprudence, his illegitimate exercise of the power entrusted to him, and his facile rashness in taking steps by which he and other Japanese officials became mere tools of a Korean political faction, and furnished a plausible pretext for the interference of a neighbouring Power. The ex-Minister himself seems to be cognizant of all this. The decision of a legal tribunal does not extend to the duties devolving on executive functionaries, and anybody arguing that the acquittal of a criminal court has freed the ex-Minister from his responsibility towards the Administration, must be considered a very superficial thinker.

The *Kokumin*, *Nippon*, and *Choya* each devotes a column to the discussion of this subject, the first especially having much to say. Its arguments are peculiar. As might be expected, it seeks to find a pretext for compelling the Ministry to resign. If there was not evidence sufficient to secure the condemnation of the Viscount, and his fellow prisoners, the Progressionist organ wants to know why they were recalled and imprisoned in such haste and consternation, some of them being even stripped of their offices and subject to other ignominy. The fact is the whole proceedings of the Government seem to have been regulated by the attitude of foreign Powers, for it appears to the *Kokumin* that the Cabinet adopted at first very stringent measures in deference to pressure from those Powers, but modified its action when their aspect grew less stern. The verdict of the Court acquits the defendants on the ground of insufficient evidence, but is that really satisfactory and convincing, asks the *Kokumin*. Certainly not. It is true that sufficient proofs were not forthcoming to show that the murder of the Queen was perpetrated by men obeying the instigation of Viscount Miura. But with regard to the facts that a Minister representing the Ito Cabinet in Sōul harboured a murderous intent against the Queen; that he ordered the troops under his control to operate so as to facilitate the consummation of that intention; that he instigated others and caused them to come to the same way of thinking, and that, moreover, he directly connived at an armed entry into the inner chamber of the Palace—with regard to all these facts the finding constitutes an emphatic confirmation of public rumour. In short, according to the *Kokumin*, the verdict serves in no measure to mitigate the disgrace that Japan has suffered in consequence of the affair of the 8th of October. On the contrary, a judicial declaration has now been made to all the world that a Japanese Representative to Sōul appointed by the Ito Cabinet, was the prime mover and instigator in a *coup d'état* that culminated in the murder of the Queen. "Is it possible, is it just, then, to pass the matter over without bringing anybody to account, merely because a Criminal Court has acquitted the defendants on the ground of insufficient evidence? If so, the world may construe the affair of the 8th of October as consonant with the will of the State and nation of Japan." Then comes the *Koku-*

min's final verdict:—"The Ministry must resign in order to dissociate Japan, in the eyes of the world at large, from all complicity with the conduct of the Japanese that took part in the *coup d'état* of Oct. 8th."

The *Nippon* is glad that Viscount Miura and those arraigned with him have been acquitted. It is also glad to find that what it contended for and predicted has been endorsed and confirmed by a legal tribunal. The *Nippon's* view is that any one charging a national representative, as Viscount Miura was, with the crime of being accessory to a murder, inflicts a stain on the dignity of that nation. Therefore, not only did it refuse to place any credence whatever in the charge, but even found itself unable to allude to such a thing.

United States to dictate to any of the American Republics what they shall or shall not do." Allow me to quote a few passages from President Monroe's Message which embodies this "Doctrine." After speaking of the essential differences in the political systems of Europe and America, and that America will defend what it has achieved—"by loss of much blood and treasure," he says:—"We owe it, therefore, to candour and to the amicable relations existing between the United States and those Powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety." And again, speaking of the South American Republics, he says:—"We could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European Power in any other light than as the manifestation of an unfriendly disposition toward the United States." And a little further on he adds:—"It is impossible that the allied Powers should extend their political system to any portion of either continent without endangering our peace and happiness." Now, in the name of common sense and in plain Anglo-Saxon, what does all this mean if we are not to understand that it means that under no circumstances will the United States allow a European Power to extend its system to any part of the Western hemisphere; neither by oppression (war) nor "in any other manner." This is how I understood the "Doctrine" heretofore. But now we have President Cleveland's Message in which we are told that there is an "other manner" in which European Powers may extend their system in America and which "cannot of course be objected to by the United States." This "other manner" according to Mr. Cleveland, is the "own free will" of the country within the bounds of which the European system is to be extended. Consequently, the "peace and happiness" of the people of the United States, in this respect, depend largely on the "free-will" of some petty country in South America whose people are of a different race, speak a different language, and who are about one hundred years "behind time." Is there a parallel in history that an Anglo-Saxon or Teutonic nation allowed its "peace and happiness" to depend on such a doubtful contingency? I submit that President Monroe contemplated nothing of the kind. As to my supposition, "X," thinks "it is not open for consideration." To suppose that any part of South America would become a "Russian possession" is apparently as unthinkable to him as to suppose that the moon would become a "green cheese," although far stranger things have happened. Many times have concessions been made for money and other considerations, without "firing a shot." How did Louisiana with its vast territory, Florida and Alaska become possessions of the United States? If France, Spain, and Russia have been willing to sell large possessions, why should it be so unthinkable that some day we may likewise dispose of some territories in the South might become disposed to sell to a part of its territory for a "good round sum" to a European Power? And thus by its "own free will" ruthlessly destroy the gentle "peace and happiness" of the good people of the United States! In my humble opinion the "Monroe Doctrine" is right in its place and sound in principle, but President Cleveland has made a "mess" of it.

X. Y. Z.

Feb. 1st, 1896.

THE VENEZUELA DISGRACE.

TO THE EDITOR OF THE "JAPAN MAIL."

Sir,—The loud talk about war with England over the Venezuela matter, by which the United States of America has been disgraced of late, with the combination of intellectual childishness and moral devilishness which it has shown to be latent in a great many ordinarily sensible and respectable people here, through God's gift with much money and uncompromising rebuke in the place of its origin,—rebuke of which the enclosed report of an interview with Bishop Potter of New York may serve as a sample. It is matter for thankfulness too, that the United States are so far committed to nothing except investigation of the disputed boundary by President Cleveland's Commission, which, ridiculous as was the manner in which it was suggested and appointed, promises to serve the most useful purpose of delay, during which the sober, second thought of the American people will have time to assert itself, and most of the good people who have been indulging in an intoxication of warlike frenzy be able to sleep off their debauch. Meantime, it may not be altogether unprofitable to examine a little into one or two

of the maxims, or principles (if one may call them so), which have been put forth as expressing, or justifying all this "sound and fury," which, alas! in this case signifies a great deal.

First, then, there is the maxim, "My country, right or wrong." Taken to mean that my country is my country, right or wrong, that I am a patriot in its shame as well as its glory, and bound to love it in the one case as in the other, the words are good words. But taken as they usually are, in the sense that when my country is in the wrong, I am bound to lend my aid to it in the commission of the wrong, to use all my powers of sophistry to prove that its black is white, or at the very least to refrain from saying that it is black, few words could be more mischievous. The only rational foundation for love of country is in the idea that a country is in some real sense a moral personality. But if so, my love for it, like all other love, is bound to show itself obedient to moral law. If my father or my brother should meditate a criminal act, I am bound by my very love for him to show him the wrongfulness of his purpose, to dissuade him from it, if I can, and to use all possible means to prevent him from carrying it into execution. And my obligation to oppose my country in wrongdoing, because I love it as myself, is the same kind. As to the question whether in any particular case my country is right or wrong, I may either trust my own judgment or defer to that of others whom I may believe wiser than myself. But this does not affect the moral principle involved.

"Might makes right;" that is, in international affairs, a nation is justified in doing whatever it has power to do. This is really the denial of morality altogether as between nations, and has justification whatever. But there is a sense in which might really does make right, which has given rise to some real confusion of mind here. When a nation, for example, has gained territory by conquest, it is, in the ordinary course of things, generally recognised as having rights in the territory so acquired, irrespective of the rightfulness or wrongfulness of the conquest. This seems quite analogous with admitting the right of a robber to keep stolen property, and perhaps would be, if inhibited only in execution, and treated as property. But it can not, for here it is the people who are important, and not the land. The people of any country, being under any sort of even tolerable government, have a right to be allowed to go about their pursuits in peace, without being subjected to the horrors of war in order that they may be put under another master, even a legitimate one, if there be such a thing. And the world in general has also a right to insist, in the form of morals at least, that there shall be no needful war. The recognition of the rights of conquerors, morally considered, if it be anything more than the disclaimer on the part of outsiders of a right to interfere, is, I believe, at bottom, mainly this, a recognition of the right to peace, first of the people immediately concerned, and then of mankind in general. So considered, it gives no justification whatever to needless war, but quite the reverse.

"The Monroe Doctrine."—This, in the present case, has been treated as if it was a universal formula laid down by President Monroe and his successors, to be interpreted by verbal exegesis, and applied to the various occasions that may arise. As a matter of fact, President Monroe, in what has been called the Monroe Doctrine, simply stated the attitude of the United States in view of a given state of facts, namely, the apparent purpose of the so-called "Holy Alliance" to put down by force attempts at the establishment of republican government on the American continent in the former Spanish colonies, as they did in Italy and Spain. He declared, in substance, that the United States would not permit this. His declaration was, of course, put in general terms, as diplomatic statements should be wherever possible. But its meaning for his own time was what is here stated. And its justification was the very simple one of the right of self-defence. Repression by Russia, Prussia, and Austria of republican government in Spanish America might well be a dangerous first step towards its repression in the United States also. As a legitimate assertion of the right of self-defence, President Monroe's term "Monroe Doctrine" can rightly be considered as an application of the law of nations, and of the moral law as well as also the attitude of the United States towards the French invasion of Mexico.

But low about Venezuela, and the "Monroe Doctrine," which it is proposed to apply there? Could anything more ridiculous be imagined as coming from the chief magistrate of a great nation than the grave assertion by President Cleveland that there is danger threatened here to the free institutions of the United

States? What a terrible failure those institutions must be if they are in peril from the occupation, even the wrongful occupation, by Great Britain, of long-disputed territory, mostly uninhabited, on the border-line between British Guiana and Venezuela, and then that cool assumption that Venezuela is freer than England, and its institutions more nearly akin to those of the United States!

Far be it from me to show unnecessary disrespect to President Cleveland. He has always, until now seemed to me the best President my country has had since Lincoln. But right is right, and common sense is common sense, and it is hard to imagine anything more wrong and foolish than his conduct on this matter. I try to believe, and partly do believe, that he has been led away by an incompetent Secretary of State, and that the same excuse may be offered for himself and his subordinate that was offered for the Roman soldiers who crucified our Lord, "They know not what they do." Certainly the excuse is sorely needed. For a needless and useless war between England and the United States would indeed be nothing less than a cringing affront to the Prince of Peace.

Very respectfully yours,

T.

January 28th, 1896.

Bishop Potter, of New York, when asked his opinion of the Venezuelan situation, is reported to have said to a *Tribune* reporter:—

"The world, during this past week, has been treated to a very impressive illustration of the difference between politics and statesmanship. Two nations on another continent have a difference about a boundary line. The stronger of the two is allied to us by race and lineage; the weaker, of a survival of a condition which once threatened the survival of the Anglo-Saxon world. One of them claims to have a case buttressed by ample evidence and capable of proof by historic documents of indisputable authority; the other has, thus far, mainly contented itself with large claims and vague statements.

"At this point a third nation, which is, or which claims to be, more powerful than either, intervenes, as the champion of the weaker nation, not to ask, as it might properly do, that the proofs of the claims of the stronger be given to the world, but that the whole question shall be submitted to the decision of a committee which is to be selected by going distinctly and explicitly hostile to the claims of the two parties at issue, and therefore disqualified from acting impartially—with the threat of war behind its demand.

"This is not statesmanship. Statesmanship means, among other things, knowledge, foresight, deliberation, the habit of cool judgment, and, in its highest aspect, the instinct of equity. No one of these would seem to have been present in the spectacle to which lately we have been treated. A doctrine (the Monroe) has been invoked which eminent publicists assure us has only the most remote and indirect bearing upon the question at issue. A method of settlement has been proposed which, if it had been proposed to ourselves, would have been laughed out of court with the most undisguised contempt; and an alternative has been threatened, if not invoked, whose tremendous consequences are treated almost as lightly as if they were those of a game of lawn-tennis.

"The ministers of the Prince of Peace may well remember those consequences supremely at this moment, when Christendom pauses with listening ear to catch the first strains of the ravishing new world song about the manger of the Babe of Bethlehem, 'Glory to God in the highest, and on earth peace, good will to men.'

"If, as the Apostle St. Peter reminds us, 'the dumb ass, speaking with man's voice, forbade the madness of a man who claimed to be a prophet, then the humblest messenger of Jesus Christ may not refuse to lift up his voice against a recklessness of precipitancy and a passion for the display of a pinckbeck patriotism, which are alike unworthy of the name of American and Christian.' War is a relic of barbarism at the best state. When provoked for the highest and holiest ends there still follow immeasurable evils in its train, of which, in this land, we are feeling the grave and deteriorating effects, though it is more than a third of a century since they were set in operation. Even a Hebrew bondsman can set us an example with his swift cry, 'Sirs, ye are brethren, why do ye this thing?' in such an emergency as this.

"We have had no such, no such a passion inflaming day no hostility of a powerful rival, no blind following of demagogues eager to pander to the worst, eager not to appeal to the best, in their fellow-men; and, above all, no tolerance of a leadership crazed with the love of place and eager to outwit a political adversary, persuade us to forget our duty as a Christian nation to cultivate the graces of patience, forbearance, and a lofty self-restraint—which are the best graces of strong men—and so to 'study the things that make for peace!'"

The quantity of gold received into the Sydney Mint during 1894 was 222,983 ozs., an increase of 51,891 ozs. on the quantity during the previous year.

THE KOREAN CASE.

DECISION OF THE COURT OF PRELIMINARY ENQUIRIES.

Okamoto Rynosuke, born the 8th month of the 5th year of *Kaei* (1852), Adviser to the Korean Departments of War and of the Household, *shizoku* of Utsu, Saiga Mura, Umibe Gun, Wakayama Ken.

Shiba Shiro, born the 12th month 5th year *Kaei* (1852), author, *heimin* place of temporary residence, Sanchoe, Yuraku Cho, Koji-uechi-ku, Tokyo City; place of permanent residence, Nishimura-cho, Wakamatsu Cho, Kita, Aizu Gun, Fukushima Ken.

Kunitomo Shigeakira, born the 11th month of the 1st year *Bunshu* (1861), without occupation, *shizoku* of Hetano, Hishi-kata Mura, Yamamoto Gun, Kumamoto Ken.

Tsukinai Teru, born the 1st month the 2nd year *Bunshu* (1862), miscellaneous occupations, a *heimin*, Daimyo Cho, Fukuoka Shi, Fukuoka Ken.

Hirota Shizen, born the 3rd month the 1st year *Bunshu* (1861), agriculturist, *shizoku*, Kamisiro, Shiroyama Mura, Akita Gun, Kumamoto Ken.

Fuji Masakira, born the 12th month the 6th year *Ansei* (1859), without occupation, *shizoku*, Kawasa Machi, Fukuoka Shi, Fukuoka Ken.

Yoshida Tomokichi, born the 1st month the 5th year *Meiji* (1872), journalist, place of temporary residence, Shimono-Nibai Cho, Kojimachi Ku, Tokyo Shi; 4th son of Yoshida Choji, *heimin* of Higashi-Minayae, Minayae Mura, Shiba Gun, Iwate Ken.

Hirayama Iwahito, born the 8th month the 3rd year *Keio* (1867), without occupation, *shizoku*, Tsuboi, Kuroufami Mura, Akita Gun, Kumamoto Ken.

Osaki Masakichi, born the 1st month the 1st year *Keio* (1865), Okubo, Futaya Mura, Momoto Gun, Miyagi Ken.

Sassa Masayuki, born the 1st month the 2nd year *Bunshu* (1862), druggist, *shizoku*, Ima Demizu Mura, Takama Gun, Kumamoto Ken.

Sawamura Masawo, born the 3rd month the 6th year *Meiji* (1873), without occupation, *shizoku*, Kami-hayashi Machi, Kumamoto Shi, Kumamoto Ken.

Katano Takewo, born the 11th month the 6th year *Meiji* (1872), without occupation; 2nd son of Katano Yekichi, *shizoku*, of Oye, Oye Mura, Aikima Gun, Kumamoto Ken.

Kumabe Yonetichi, born the 3rd month the 1st year of *Meiji* (1868), agriculturist; 2nd son of Kumabe Shojiro, *heimin* of Ohara, Ohara Mura, Tamana Gun, Kumamoto Ken.

Yamada Ressei, born the 5th month the 2nd year *Bunshu* (1862), journalist, place of residence, Kami Negishi, Shitaya Ku, Tokyo Shi, Tokyo Fu, *heimin*, of Toyohara, Higashi Mura, Kami-Habu Gun, Chiba Ken.

Kikuchi Kenjo, born 10th month, 3rd year *Meiji* (1870), journalist, place of temporary residence Saubanchu, Kojimachi Ku, Tokyo Shi, Tokyo Fu, *heimin* of Kagami Mura, Kagami Shi, Yatsushiro Gun, Kumamoto Ken.

Sasaki Tadasu, born 2d month, 6th year *Meiji* (1873), journalist, *shizoku* of Udo, Udo Cho, Udo Gun, Kamamoto Ken.

Takeda Monji, *alias* Takeda Noriyuki, born 11th month, 3rd year *Bunshu* (1863), without occupation, *heimin* of Kusano, Kusano Cho, Yamamoto Gun, Fukuoka Ken.

Mayeda Shizuo, born 11th month, 7th year *Meiji* (1874), farmer, *heimin* of Minami Kaito, Kaito Mura, Masuki Gun, Kumamoto Ken.

Iyeyri Kachichi, born 4th month, 10th year *Meiji* (1877), without occupation, *shizoku* of Miyaji Mura, Aso Gun, Kumamoto Ken.

Ushijima Hidewo, born 10th month 6th year *Meiji* (1873), journalist, *shizoku* of Chohanji Machi, Kumamoto Shi, Kumamoto Ken.

Matsumura Tatsuki, *alias* Matsumura Tatsuwaki, born 12th month 1st year *Meiji* (1868), teacher of the Kaido Primary School in Korea, *shizoku* of Uchimaki, Uchimaki Mura, Aso Gun, Kumamoto Ken.

Suzuki Junken, born 9th month, 1st year *Meiji* (1868), without occupation, *heimin* of Wakamatsu Cho, Sanchoe, Shichijo-noboru, Higashi Karatachi Baba, Shimogyoku, Kyoto Shi, Kyoto Fu.

Kobayarawa Hidewo, born 3rd month 3rd year *Meiji* (1870), journalist, *shizoku* of Kita-Tsubi cho, Kumamoto Shi Kumamoto Ken.

Nalcamura Tataro, born 4th month, 3rd year *Bunshu* (1863), fancy goods dealer, *shizoku* Haku-kubo, Hirohata Mura, Takuma Gun, Kumamoto Ken.

Namba Hanukichi, born 4th month 1st year *Genji* (1864), dealer in medicine and fancy goods;

a younger brother of Namba Sobei, *heimin* of Shimogogino, Ogino Mura, Aiko Gun, Kanagawa Ken.

Sato Keita, born 12th month 5th year of *Ansei* (1858), agriculturist, *shizoku* of Shimowake-da, Nakatomi Mura, Yamaka Gun, Kumamoto Ken.

Tanahra Keido, born 11th month, 3rd year *Ansei* (1858), agriculturist, *heimin* of Okamoto, Okahara Mura, Kyuma Gun, Kumamoto Ken.

Hirayama Katsuguma, born 4th month 3rd year *Keio* (1867), journalist, *shizoku* of Konzuka, Tahosoko Mura, Yamamoto Gun, Kumamoto Ken.

Miura Goro, Viscount, Shio Sammi, First Class Order, Lieutenant-General (First Reserve), born 11th month 3rd year *Kokwa* (1846), *kwazoku* of Nakotomisaka Cho, Koishikawa, ku, Tokyo Shi, Tokyo Fu.

Sagimura Fukasli, Sho Roku, First Secretary, of Legation, born 1st month 1st year *Kaei* (1848), *heimin* of Suga Cho, Yotsuyaku, Tokyo Shi, Tokyo Fu.

Horiguchi Kumalrichi, Jinsichichi, élève consul, born 1st month 1st year *Keio* (1865), *shizoku* of Higashi Kanda Cho, Hou Cho Nagaoaka, Koshi Gun, Niigata Ken.

Ogiwara Hideoji, Police Sergeant of the Department of State for Foreign Affairs, born 4th month 2nd year *Keio* (1866), *heimin* of Komoro Cho, Kita-Saga Gun, Nagano Ken.

Watanabe Takejiro, Police Constable of the Department of State for Foreign Affairs, born 11th month 4th year *Kaei* (1851), *heimin* of Shoten Machi, Asakusa Ku Tokyo Shi, Tokyo Fu.

Narai Kishiro, Police Constable of the Department of State for Foreign Affairs, born 7th month 1st year *Genji* (1864) *shizoku* of Hiki Mura, Hiki Gun, Kagoshima Ken.

Yokowo Yataro, Police Constable of the Department of State for Foreign Affairs, born 5th month 2nd year *Keio* (1866), *shizoku* of Imahago Cho, Nagasaki Shi, Nagasaki Ken.

Oda Toshimitsu, Police Constable of the Department of State for Foreign Affairs, born 11th month 1st year *Bunshu* (1861), *shizoku* of Shiwaya Mura, Kagoshima, Kagoshima Ken.

Kiwaki Suienichi, Police Constable of the Department of State for Foreign Affairs, born 3rd month 5th year *Meiji* (1882), *shizoku* of Nishida Machi, Kagoshima Shi, Kagoshima Ken.

Sakai Masutaro, Police Constable of Department of State for Foreign Affairs, born 9th month 1st year *Meiji* (1868), 1st son of Sakai Kansaku, *shizoku* of Kamiyo Mura, Minami-takaki Gun, Nagasaki Ken.

Shiraishi Yoshitaro, Police Constable of the Department of State for Foreign Affairs, born 10th month, 4th year *Meiji* (1871), *shizoku* of Reinsidoui Cho, Kagoshima Shi, Kagoshima Ken.

Terasaki Taikichi, *alias* Talahashi Genji, born 10th month 2nd year *Bunshu* (1862), druggist, *shizoku* of Rokkentei, Aoi Cho, Yokohama Shi, Kanagawa Ken.

Asayama Kenzo, Seventh Class Order, Assistant Adviser to the Korean Government, born 4th month 2nd year *Kaei* (1849), *shizoku* of Kudamichi Cho, Shimogata Gun, Nagasaki Ken.

Adachi Kenzo, born 10th month 1st year, *Genji* (1864), journalist, *shizoku* of Shima-shin, Hikiyo Mura, Akita Gun, Kumamoto Ken.

Sase Kumateisun, born 12th month 1st year *Keio* (1865), physician, adopted heir apparent of Sase Enzo, *shizoku* of Fukuuhara, Kanakami Mura, Kawamura Gun, Fukuishima-ken.

Shibuya Katoji, born 30th month 2nd year *Ansei* (1855), Forest Guardian on the *Hishoku* Shi, Adviser to the Korean Department of Home Affairs, *heimin* of Oku-Kokau Mura, Akita Gun, Kumamoto Ken.

Oura Shigetoki, born 6th month 1st year *Man'ei* (1860), Translator of the Korean Government, *shizoku* of Miyatani Cho, Shimokata Cho, Nagasaki Ken.

Hasunuma Yuzuru, born 7th month 2nd year *Keio* (1866), Translator of the Korean Government; elder brother of Hasunoto Keisaburo, *heimin* of Namba, Ogo Mura, Higashi Asai Gun, Shiga Ken.

Suzuki Shigemoto, Seventh Class Order, born 2nd month 6th year *Kaei* (1853); laundryman, *shizoku* of Kizuki, Takashiro Mura Naka Kubiki Gun, Niigata Ken.

Miyazumi Yuki, born 2nd month 6th year *Meiji* (1873), journalist, 2nd son of Miyazumi Moriwo, *shizoku* of Obata Cho, Kumamoto Shi, Kumamoto Ken.

moto Rynosuke and forty-seven others, and that of willful homicide brought against the aforementioned Hirayama Iwawo, we find as follows:—

The accused, Miura Goro, assumed his official duties as His Imperial Majesty's Envoy Extraordinary and Minister Plenipotentiary at Soul on the 1st of September, the 28th year of *Meiji* (1895). According to his observations, things in Korea were tending in a wrong direction. The Court was daily growing more and more arbitrary, and attempting wantonly interference with the conduct of State affairs. Disorder and confusion were in this way introduced into the system of administration that had just been reorganized under the guidance and advice of the Imperial Government. The Court went so far in turning its back upon Japan that a project was mooted for disbanding the *Kuurentai* troops, dilled by Japanese officers, and punishing their officers. Moreover, a report came to the knowledge of the said Miura that the Court had under contemplation a scheme for usurping all political power by degrading some and killing others of the Cabinet Ministers suspected of devotion to the cause of progress and independence. Under these circumstances, he was greatly perturbed, inasmuch as he thought that the Court assumed towards this country, which had spent ingratitudes and money for the sake of Korea, but was also calculated to thwart the work of internal reform and jeopardize the independence of the Kingdom. The policy pursued by the Court was consequently considered to be injurious to Korea, as well as prejudicial, in no small degree, to the interests of this country. The accused felt it to be of urgent importance to apply an effective remedy to this state of affairs, so as on the one hand to secure the independence of the Korean Kingdom, and on the other, to maintain the prestige of this Empire in that country. While thoughts like these agitated his mind, he was secretly approached by the Tai Wön-kun with a request for assistance, the Prince being indignant at the lowered tone that events were taking, and having determined to undertake the reform of the Court and thus discharge his duty of advising the King. The accused there held at the Legation a conference with Sugimura Fukasli and Okamoto Rynosuke, on the 3rd of October last. The decision arrived at on that occasion was that assistance should be rendered to the Tai Wön-kun's entry into the Palace by making use of the *Kuurentai* who, being hated by the Court, felt themselves in danger, and of the young men who deeply lamented the course of events, and also by causing the Japanese troops stationed in Soul to offer their support to the enterprise. It was further resolved that this opportunity should be availed of for taking the title of the Queen, who exercised overwhelming influence in the Court. They at the same time thought it necessary to provide against the possible danger of the Tai Wön-kun's interfering with the conduct of State affairs in the future—an interference that might prove of a more evil character than that which it was now sought to overturn. To this end, a document containing pledges required of the Tai Wön-kun on four points was drawn by Sugimura Fuhashi. The document was carried to the country residence of the Tai Wön-kun at Kong-tok-ri on the 15th of the month by Okamoto Rynosuke, the latter being on intimate terms with His Highness. After informing the Tai Wön-kun that the turn of events demanded His Highness's intervention once more, Okamoto presented the document to the Prince, saying that it embodied what Minister Miura expected from him. The Tai Wön-kun together with his son and grandson, gladly assented to the conditions proposed and also wrote a letter guaranteeing his good faith. Miura Goro and others decided to carry out the concerted plan by the middle of the month. Fearing lest Okamoto's visit to Kong-tok-ri (the Tai Wön-kun's residence) should excite suspicion and lead to the exposure of their plan, it was given out that he had proceeded thither simply for the purpose of taking leave of the Prince before departing for home, and to impart an appearance of probability to this report, it was decided that Okamoto should leave Soul for Ninsen (Inchön), and he took his departure from the capital on the 6th. On the following day, An Keiji, the Korean Minister of State for War, visited the Japanese Legation by order of the Court. Referring to the projected disbanding of the *Kuurentai* troops, he asked the Japanese Minister's views on the subject. It was now evident that the moment had arrived, and that no more delay should be made. Miura Goro and Sugimura Fukasli consequently determined to carry out the plot on the night of that very day. On the one hand, a telegram was sent to Okamoto requesting him to come back to Soul at once, and on the other, they delivered to Huiyuzchi Kinnai-ichi a paper containing a detailed programme

Having, in compliance with the request of the Public Prosecutor, conducted preliminary examinations in the case of murder and sedition brought against the above mentioned Okamoto

concerning the entry of the Tai Wōn-kun into the Palace, and caused him to meet Okamoto at Yong-san so that they might proceed to enter the Palace. Miura Goro further issued instructions to Umayabara Muhon, commander of the Japanese Battalion in Sōul, ordering him to facilitate the Tai Wōn-kun's entry into the Palace by directing the disposition of the *Kunrentai* troops, and by calling out the Imperial force for their support. Miura also summoned the accused Adachi Kenzo and Kunitomo Shigeakira, and requested them to collect their friends, meeting Okamoto at Yongsan, and act as the Tai Wōn-kun's bodyguard on the occasion of His Highness's entrance into the Palace. Miura told them that on the success of the enterprise depended the eradication of the evils that had done so much mischief to the kingdom for the past twenty years, and instigated them to despatch the Queen when they entered the Palace. Miura ordered the accused Ogiwara Hidejiro to proceed to Yongsan, at the head of the police force under him, and after consultation with Okamoto, to take such steps as might be necessary to expedite the Tai Wōn-kun's entry into the Palace.

The accused, Sugimura Fukashi, summoned Suzuki Shigemoto and Asayama Kenzo to the Legation, and after acquainting them with the projected enterprise, directed the former to send the accused, Suzuki Junken, to Yongsan to act as interpreter, and the latter to carry the news to a Korean named Li Shukwai, who was known to be a warm advocate of the Tai Wōn-kun's return to the Palace. Sugimura further drew up a manifesto, explaining the reasons of the Tai Wōn-kun's entry into the Palace, and charged Ogiwara Hidejiro to deliver it to Horiguchi Kumaichi.

The accused Horiguchi Kumaichi at once departed for Yongsan on horseback. Ogiwara Hidejiro issued orders to the policemen that were off duty to put on civilian dress, provide themselves with swords, and proceed to Yongsan. Ogiwara himself also went to the same place.

Thither, also, repaired, by his order the accused Watanabe Takajiro, Nariai Kishiro, Oda Yoshimitsu, Kiwaki Sukeonori, and Sakai Masataro.

The accused Yokowo Yuntaro joined the party at Yongsan. Asayama Kenzo saw Li Shukwai, and informed him of the projected enterprise against the Palace that night. Having ascertained that Li had then collected a few other Koreans and proceeded toward Kong-tōk-ri, Asama at once left for Yongsan. Suzuki Shigemoto went to Yongsan in company with Suzuki Junken. The accused Adachi Kenzo and Kunitomo Shigeakira, at the instigation of Miura, decided to murder the Queen, and took steps for collecting accomplices. The accused Hirayama Iwahiko, Sassa Masayuki, Matsumura Tatsuki, Sasaki Tadasu, Ushijima Hidewo, Kobayakawa Hidewo, Miyazumi Yuki, Sato Keita, Sawamura Masao, Katano Takewo, Fuji Masashira, Hirata Shizen, Kikuchi Kenjo, Yoshida Tomokichi, Nakamura Takewo, Namba Harukichi, Terasaki Taikichi, Iyniri Kakichi, Tanaka Kendo, Kumabe Yonekichi, Tsukinari Taru, Yamada Ressei, Sase Kumatetsu, and Shibaya Kotoji responded to the call of Asashi Kenjo and Kunitomo Shigeakira, by Miura's order, to act as bodyguard to the Tai Wōn-kun on the occasion of his entry into the Palace. Hirayama Iwahiko and more than ten others were directed by Adachi Kenzo, Kunitomo Shigeaki, and others to do away with the Queen, and they resolved to follow the advice. The others, who were not admitted into this secret but who joined the forty from mere curiosity also carried weapons. With the exception of Kunitomo Shigeakira, Tsukinori Toru, and two others, all the accused mentioned above went to Yong-san in company with Adachi Kenzo.

The accused Okamoto Ryunosuke, on receipt of a telegram saying that time was urgent, at once left Ninsen for Sōul. Being informed on his way at about midnight that Hoshiguchi Kumaichi was waiting for him at Maplo, he proceeded thither and met the persons assembled there. There he received from Horiguchi Kumaichi a letter from Miura Goro, the draft manifesto already alluded to, and other documents. After he had consulted with two or three others about the method of effecting an entry into the Palace, the whole party started for Kong-tok-ri, with Okamoto as their leader. At about 3 a.m. on the 8th, they left Kong-tok-ri escorting the Tai Wōn-kun's palanquin, together with Li Shu-kwai and other Koreans. When on the point of departure, Okamoto assembled the whole party outside the front gate of the Prince's residence declared that on entering the Palace the "fox" should be dealt with according as exigency might require, the obvious purport of this declaration being to instigate his followers to murder Her Majesty the Queen. As the result of this declaration, Sakai Masataro and a few others, who had not yet been initiated into the secret, resolved to act in accordance with the sug-

gestion. Then, slowly proceeding toward Sōul, the party met the *Kunrentai* troops outside the West Gate of the capital where they waited sometime for the arrival of the Japanese troops. With the *Kunrentai* as vanguard, the party then proceeded toward the Palace at a more rapid rate. On the way, they were joined by Kunitomo Shigeakira, Tsukinari Toru, Yamada Ressei, Sase Kumatetsu, and Shibuya Kotoji. The accused, Hasimoto Yasumaru and Oura Shigeiiko, also joined the party, having been requested by Umayabara Muhon to accompany as interpreters the Military officers charged with the supervision of the *Kunrentai* troops. About dawn, the whole party entered the Palace through the Kwang-hwa Gate, and at once proceeded to the inner chambers.

Notwithstanding these facts there is no sufficient evidence to prove that any of the accused actually committed the crimes originally meditated by them. Neither is there sufficient evidence to establish the charge that Hirayama Iwahiko killed Li Koshoku, the Korean Minister of the Household, in front of the Kōn-Chūōng Palace.

As to the accused Shiba Shiro, Osaki Masakichi, Yoshida Hanji, Mayeda Shunzo, Hirayama Katsukuma, and Hiraishi Yoshitaro, there is not sufficient evidence to show that they were in any way connected with the affair.

For these reasons the accused, each and all, are hereby discharged in accordance with the provisions of Article 165 of the Code of Criminal Procedure. The accused Miura Goro, Sugimura Fukashi, Okamoto Ryunosuke, Adachi Kenzo, Kunitomo Shigeakira, Terasaki Taikichi, Hirayama Iwahiko, Nakamura Tatowu, Fuji Masaakira, Iye-iri Kakichi, Kiwaki Sukeonori, and Sakai Masitaro are hereby released from confinement. The documents and other articles seized in connection with this case are restored to their respective owners.

Given at the Hiroshima Local Court by

YOSHIDA YOSHIHIDE,
Judge of Preliminary Inquiry.

TAMURA YOSHIMARU,
Clerk of the Court.

Dated 20th day of the 1st month of the 29th year of Meiji.

This copy has been taken from the original text.
Clerk of the Local Court of Hiroshima.

KOREAN OFFICIAL REPORT ON THE DEATH OF THE QUEEN.

We re-produce elsewhere, from the *Korean Repository*, an official report on the subject of the Korean Queen's death. The report was prepared by a Vice-Minister of Justice and is addressed to the Minister of Law. The investigations on which the document is founded, were conducted in the presence of Mr. C. R. Greathouse, Foreign Adviser to the King, and were not disfigured by recourse to torture. It is impossible, however, for any reader of the report to mistake the purpose influencing its compilers. Their plain object is to incriminate the Japanese as far as possible. They have taken every care to make it appear that the whole responsibility for the murder of the Queen rests with Japanese soldiers and *soshi*, and that the part taken by Koreans was quite subordinate. People may well be perplexed about the real facts. On one day, we have a Minister of Foreign Affairs and a Minister of War officially declaring that a battalion of Korean troops disguised themselves in foreign costume for the purposes of the *coup d'état*; on the next, a Vice-Minister of Justice assures us that the two Ministers have lied egregiously. But, after all, it is now virtually hopeless to attempt any exact discrimination between the guilty parties. The Japanese were certainly participators, in whatever degree, and when a strong man co-operates with a weak to effect a deed of violence, public opinion does not hesitate to lay the chief burden of blame on the former's shoulders. If, however, the compilers of the report under review had done their work more skillfully they would command greater credence. Their partiality in such a matter may be excused but can not be ignored. In a document covering 22 pages, they devote 1 page only to the part taken by Koreans in the *coup d'état*. In that very brief section of their account, we find it stated that the Korean soldiers were called out during the night, and were marched into the precincts of the Palace, one detachment proceeding into the court-yard in front of the building where the outrages were committed. Yet it is claimed that the troops were entirely innocent of collusion in the *coup d'état*, and that they believed themselves to be guarding the Palace. It is plain that this story needs discounting, but we can scarcely hope that sufficient evidence will ever be forthcoming to apportion accurately the guilt of the crime of October 8th. Had the Hiroshima tribunal committed Viscount Miura and his associates for trial, the labyrinth would doubtless have been fully explored. But the Court dismissed the prisoners, finding the testimony insufficient. We may note, *en passant*, that the Korean official report, though correctly quoting the verdict of the Hiroshima tribunal, epitomises it thus:—"The persons arrested were tried by the Japanese courts in Japan sitting at Hiroshima and only acquitted and discharged as innocent of any crime." That is an exceedingly incorrect statement. Viscount Miura and his associates were not "acquitted as innocent of any crime." They were discharged on the ground of insufficient evidence. The two results are radically different. In order to prove that Viscount Miura or the other Japanese were vicariously guilty of the Queen's murder, it was necessary to demonstrate that Her Majesty suffered at the hands of some person or persons actually instigated by the accused. It was there that the evidence failed. The link connecting the actual assassins of the Queen with the recipients of Viscount Miura's instigation was not visible. We have already expressed our opinion very distinctly about the procedure of the Hiroshima tribunal, and we have not now the slightest intention of attempting to extenuate either the action of the Judge and Public Prosecutor, or the part played

by Viscount Miura and his associates. But when the Korean official report deliberately asserts that the Hiroshima tribunal "only acquitted and discharged" the Viscount and the rest "as innocent of any crime," we are driven to conclude that if the compilers of the report were incapable of avoiding such serious misrepresentation in the case of a verdict actually lying before them, their competence to weigh and sift evidence of a much more intricate and perplexing character, can not be credited. It is necessary to await the result of some much abler and more exhaustive investigation. The general public, however, know as much about the affair as is needed to form a roughly accurate judgment.

Viscount Miura told him that he had heard from a Japanese colonel that additional troops had been marched into the barracks, but that he (Miura) did not know why this was done. While they were talking, firing was heard from the direction of the Palace and Miura told the messenger to return at once and he would go to the Palace immediately.

Viscount Miura, Mr. Sngimura, and their interpreter soon proceeded to the Palace. On their arrival the Japanese were still in the Palace grounds on guard, and most, if not all, the *soshi* and others who had murdered the Queen were still there; but after Viscount Miura's arrival no more murders or outrages were committed, and soon the Japanese *soshi* dispersed. On his arrival at the Palace, he sought and obtained an audience with His Majesty who, for that purpose, had left the room where he had been standing, as detailed above, during the terrible troubles, and had gone to the adjoining building called Chang An Tang.

At this audience, not only Mr. Sngimura and the interpreter accompanied Viscount Miura and were present, but also a certain Japanese who had come to the Palace and had apparently been their leader and had been seen by His Majesty as an active participant in their work. The Tai Wön-kun, who had come to the Palace with the Japanese troops, was also present. Here, at this audience, three documents were prepared by those present and presented to His Majesty for signature, one of them being, in substance, that the Cabinet should thereafter manage the affairs of the country; another, appointing Prince Yi Chai Minn, who had accompanied the Tai Wön-kun in his entrance into the Palace, Minister of the Royal Household in place of Yi, who had been killed scarcely more than an hour before, and the other appointing a Vice-Minister of the Royal Household.

His Majesty signed all these documents. The Japanese troops were then withdrawn from the Palace, and Korean soldiers (*i.e.*, troops killed by Japanese instructors and generally known as *Kurentai*) were left on guard.

Later in the day, the Ministers of the War and Police Departments were dismissed, and Cho Hui Yen was made Minister of War and Acting-Minister of Police, and, on the 10th, Kwang Yung Chin was made full Minister of Police. Both of these men were and are supposed to be privy to the plot to attack the Palace, and both were recently denounced (on February 11th) by the proclamation of His Majesty and have died in prison, unknown. In this way, all the armed forces of the Korean Government, and even the personal attendants of His Majesty, were put under the control and orders of officials who had been more or less connected with the attack on the Palace.

Within an hour or two after Viscount Miura's audience, and while he still remained in a building near the audience chamber, His Excellency Mr. Waeber, Russian *Chargé d'Affaires* and Dr. Allen, *Chargé d'Affaires* (*ad interim*) of the United States, came to the Palace and saw Yi Chai Minn, the recently appointed Minister of the Royal Household, who informed them that His Majesty was very much excited and could not receive them. Mr. Waeber called attention to the fact that the Japanese Minister's chair was in front of the audience chamber, and that he knew no reason why the Representatives of the United States and Russia should not also be given an audience. The Minister of the Royal Household retired from the waiting room, went away to consult, and, after some delay, came back and said that an audience would be given to the Representatives of these two countries. At the audience, His Majesty, who had not then been apprised of the killing of the Queen, said he understood that an attempt had been made to capture and harm the Queen, but that he still had hopes that she had escaped and at the same time asked the friendly offices of these Representatives to prevent any further violence or outrage.

Later in the day Representatives of other Powers went to the Palace and were received in audience by His Majesty.

At first it was evidently the intention of those who were privy to the plot to throw the whole blame of the attack on the Palace and the outrages committed there upon the Koreans and entirely to exonerate the Japanese from any participation therein, except to state that they had gone in after the disturbances had commenced and had suppressed them. In an official despatch from Viscount Miura to the Korean Minister of Foreign Affairs, dated October 9th, after stating that early on the morning of the 8th a messenger from His Majesty had come to the Legation requesting him to proceed to the Palace to maintain order, the Viscount says, among other things—

On receiving the message I promptly proceeded

thither, but our garrison [Japanese troops] had already gone to suppress the disturbance, with the result that quiet was at once restored.

I gathered that the origin of the *éméute* was a conflict between the drilled [Korean] troops, who desired to lay a complaint in the Palace, and the guards and police who prevented their entrance.

The next day Viscount Miura addressed another despatch to the Minister of Foreign Affairs, of which the following is a full copy:—

TRANSLATION.

October 10th, 1895.

Sir.—I have earlier done myself the honour to acknowledge receipt of your despatch explaining the origin of the military *éméute* of the day before yesterday. There has, however, been abroad of late a story that when at daybreak on the 8th inst., the drilled troops made their sudden entrance into the Palace to state their grievances, a number of Japanese in plain clothes were observed to be mingled with them and to be taking part in the riotous proceedings within the Palace. I am aware that this story is a fabrication based on hearsay and unworthy of credence; but as the matter is of considerable importance I cannot pass it altogether by. Your Excellency will, I presume, by now have ascertained the true facts of the late military *éméute*. I am therefore doing myself the honour to request that you will be good enough to determine whether the story in question is or is not correct, and to favour me with a speedy reply.

I have, &c.

Signature and Seal of Viscount Miura.

Two days later the Korean Minister of Foreign Affairs, in answer to the above despatch of Viscount Miura, replied as follows:—

TRANSLATION.

October 12th, 1895.

Sir.—I have to honour to acknowledge receipt of your Excellency's despatch (here quoted in the foregoing). I communicated the matter to the Minister for War in order that he might institute a thorough enquiry into the circumstances. I am now in receipt of his reply, which is to the following effect:—

The battalion reports that when at dawn on the day in question they were about to proceed and complain, they were apprehensive that if they met with the guards, in the fiery and impossibility of discrimination, there was every chance of a collision. So they dressed themselves out in foreign clothes, in the hope of avoiding anything so disastrous as having to cross swords. They made their leading men imitate the Japanese civilian dress, with the idea of letting it appear that they were not soldiers; but as a matter of fact not a single Japanese was present.

That the battalion, fearing lest there should be a collision, compared and this expedient is an absolute failure. In communicating the circumstance to you I have the honour to request that you will favour me with an acknowledgment.

I replied to the Minister of War as he desired, and I now beg to request the same honour from Your Excellency.

I have &c.,

(Seal.)

It will be noticed that the statements of the Foreign Minister are based upon the report of Cho Hui Yen, the Minister of War, who had been appointed, as I have said, the day Her Majesty was murdered, and his readiness to furnish an official report for Viscount Miura's use, so utterly variant from the actual facts and so damaging to his own Korean troops and so completely exonerating the Japanese from any connection with the business. Heavily shows his complicity and the part he had taken and was willing to take in the conspiracy. The judgment of the Hiroshima Japanese Court, quoted above, distinctly states that Viscount Miura

held at the Legation a conference with Sugimura Kubashi and Okamoto Ryunosuke, on the 3rd of October last. The decision arrived at on the occasion was that assistance should be rendered to the Tai Wön-kun's entry into the Palace by making use of the *Kurentai* who, being hated by the Court, felt themselves in danger, and of the young men who deeply lamented the course of events, and also by causing the Japanese troops stationed in Söul to offer their support to the enterprise. It was further resolved that this opportunity should be availed of for taking the life of the Queen, who exercised overwhelming influence in the Court.

The judgment further states that Viscount Miura, on the 7th of October, further issued instructions to Umayabara Muhon, Commander of the Japanese Battalion in Söul, ordering him to facilitate the Tai Wön-kun's entry into the Palace by directing the disposition of the *Kurentai* troops, and by the calling out the Imperial force for their support. Miura also summoned the accused Adachi Kenzo and Kunimoto Shigeacira, and requested them to collect their friends, meeting Okamoto at Yongsan, and act as the Tai Wön-kun's bodyguard on the occasion of His Highness's entrance into the Palace. Miura told them that the success of the enterprise depended on the eradication of the evils that had done so much mischief to the Kingdom for the past twenty years, and instigated them to despatch the Queen when they entered the Palace. Miura ordered

the accused Ogiwara Hideojiro to proceed to Yongsan, at the head of the police force under him, and after consultation with Okamoto, to take such steps as might be necessary to expedite the Tai Wön-kun's entry into the Palace.

The Judgment also shows that the whole party, Japanese troops, *soshi*, and others, went into the Palace grounds about dawn and proceeded to the inner chambers, and yet the Korean Minister of War says "that as a matter of fact not a single Japanese was present at the disturbance!"

It is not known what use Viscount Miura made of this correspondence, but its purpose is evident.

As a part of the history of the events, I give below extracts from a despatch sent by Count Inouye to this Government while he was the Minister at Söul. These extracts were recently read in the Japanese Parliament and published in the newspapers. Count Inouye, referring to an interview with the Queen, says—

On one occasion, the Queen observed to me:— During the disturbance in the Royal Palace last year the Japanese troops unexpectedly entered the Palace the Tai Wön-hun, who regards Japan from the first as his enemy. He resumed the control of the Government, the King becoming only a nominal ruler. In a short time, however, the Tai Wön-kun had to resign the reins of government to the King through your influence, and so things were restored to their former state. The new Cabinet, subsequently framed under your influence, making its power despotic. The Kingdom was a mere tool, approving all matters submitted by the Cabinet. It is a matter of extreme regret to me (the Queen) that the overtures made by me towards Japan were rejected. The 'tai Wön-kun, on the other hand (who showed his unfriendliness towards Japan) was assisted by the Japanese Minister to rise in power.

[Count Inouye] gave as far as he could an explanation of these things to the Queen, and after allaying her suspicions, I further explained that it was the true, the sincere desire of the Emperor and Government of Japan to place the independence of Korea on a firm basis and in the meantime to strengthen the Royal House of Korea. In the event of any member of the Royal Family, or indeed any Korean, therefore, attempting treason against the Royal House, I gave the assurance that the Japanese Government would not fail to protect the Royal House even to the point of sacrificing the safety of the Kingdom. These remarks of mine, she said, she had moved the King and Queen, and their anxiety for the future appeared to be relieved.

This audience took place not long before Count Inouye was relieved by Viscount Miura, which was a little more than a month before Her Majesty was murdered. Their Majesties had a right to reply upon these unequivocal assurances, made in the name of the Emperor and the Government of Japan, by the Minister, one of the most eminent and distinguished statesmen of Japan, whose record through a long series of years inspires confidence and respect, and no doubt Their Majesties, relying on these assurances, failed to take precautions which otherwise would have been adopted.

How completely Viscount Miura departed from the policy and failed to keep the promises of his eminent predecessor fully appears from the Hiroshima judgment. There can be no doubt that Count Inouye's despatch containing the assurance made to Their Majesties was on file in the Japanese Legation at Söul and had been read to or by Viscount Miura.

As was seen above, the people in the Palace were alarmed and had notice that unusual occurrences were taking place some time before the attack was made. Chung Pyng Ha, then Vice-Minister of Agriculture and a man whom Their Majesties had raised from a comparatively humble position and loaded with favours, and in whom they had their greatest confidence, was in the Palace during the night of 7th and the morning of the 8th of October. We have much evidence now, however, that he was then a traitor and engaged in the conspiracy, and that he had gone to the Palace for the purpose of watching Her Majesty and preventing her from escaping. It appears from the evidence that, after the alarm had been given and before any entrance to the Palace had been made, he went to Her Majesty and assured her that he knew something of what was going on, that Japanese troops were coming into the Palace, but that they would protect her and she need fear no harm. He advised her not to hide, and kept himself constantly informed of all her movements. It is fair to infer that Her Majesty, having the assurances above mentioned of Count Inouye's stability and honest official character, had listened all the more readily to this traitorous advice of Chung Pyng Ha and made no effort to escape when she could probably have done so. Unfortunately, she remained in the building until it was surrounded and all egress effectually barred. Chung Pyng Ha was arrested on the 11th of February, but was killed during the tumult of that day.

As soon, on the morning of the 8th, as His Majesty was induced to sign a decree transferring the business of the nation to the Cabinet, that Cabinet managed everything, and it is certain that at least for a time Viscount Miura was apprised of all they were doing and influenced their action. On October 11th there was published in the *Official Gazette* a so-called Royal Edict with respect to Her Majesty the Queen, of which the following is a copy.

It is now thirty-years since We ascended the throne. Our ruling influence has not extended wide. The Queen Min introduced her relatives to the court and placed them about Our person, whereby she made dull Our senses, and caused people to extort, put Our Government in disorder, selling offices and titles. Hence tyranny prevailed all over the country and robbers arose in all quarters. Under these circumstances the foundation of Our dynasty was in imminent peril. We knew the extreme of her wickedness, but could not dismiss and punish her because of helplessness and fear of her party.

We desire to stop and suppress her influence. In the twelfth month of last year we took an oath at Our Ancestral Shrine that We would not and her relatives and Ours should never again be allowed to interfere in State affairs. We hoped this would lead the Ministry to mend their ways. But the Queen did not give up her wickedness, but with her party aided a crowd of low fellows to rise up about Us and so managed as to prevent the Ministers of State from consulting Us. Moreover, they have forged Our signature to a decree to disband Our loyal soldiers, thereby instigating and raising a disturbance, and when it occurred she escaped as in the 1m O year. We have endeavoured to discover her whereabouts, but as she does not come forth and appear We are convinced that she is not only unfitted and unworthy of the Queen's rank, but also that her guilt is excessive and heinous. Therefore with her We may not succeed to the glory of the Royal Ancestry. So We hereby depose her from the rank of Queen and reduce her to the level of the lowest class.

Signed by

YI CHAI MYONG,
Minister of the Royal Household,
KIM HONG CHIP,
Prime Minister.
KIM YUNG SIK,
Minister of Foreign Affairs.
PAK CHONG YANG,
Minister of Home Affairs.
SHIM SANG HUN,
Minister of Finance.
CHO HUI YON,
Minister of War
SO KWANG POM,
Minister of Justice.
SO KWANG POM,
Minister of Education.
CHONG PING HO,
Vice-Minister of Agriculture
and Commerce.

It grieves me to have even to mention this infamous matter, but a report upon the case would be incomplete without it. That Edict was fraudulent; no one has ever supposed that it came from His Majesty. It purports to have been signed by all the Ministers, when, in point of fact, Shim Sang Hun, Minister of Finance, had left the Cabinet, was a fugitive from Seoul and knew nothing about it, and Pak Chong Yang, Minister for Home Affairs, refused to have anything to do with the nefarious business, never signing the Edict but resigned his office.

The fact that such an edict was issued shows what extraordinary and wicked measures the controlling members of the Cabinet were prepared to force and carry out, and also to what extreme lengths they were willing to go in throwing obloquy upon their great and good Queen and in mistating the facts as to her cruel fate.

After falsely accusing her of many crimes and declaring that she had forged His Majesty's signature to a decree disbanding the loyal soldiers, "thereby instigating and raising a disturbance," they say that she "escaped" (as upon a former occasion), that they have endeavoured to discover her whereabouts, but "as she does not come forth and appear." They are convinced that she is not only unfitted and unworthy of the Queen's rank, but also that her guilt is excessive and heinous. For these reasons she was deposed from the rank of Queen and reduced "to the level of the lowest class." And yet these people knew full well that so far from escaping she had been foully murdered and so far from wilfully keeping out of the way her body had been actually burned.

On the 11th, the Cabinet caused an official letter to be sent to all the Foreign Representatives resident in Seoul in which a copy of this edict was set forth in full, and in addition the statement "that His Majesty had decided to take the steps mentioned in that decree purely for regard for his royal line and the well-being of his people."

letter, Viscount Miura made to the Korean Office the following reply—

TRANSLATION.

October 12th, 1895.
Sir,—I have the honour to acknowledge receipt of Your Excellency's communication No. 21 of the 11th inst., informing me that His Majesty had been obliged to degrade the Queen Min Yi to the level of the lowest caste on account of her failure to perform her exalted duties.

This intelligence has profoundly shocked and distressed me. I am aware that the August determination of His Majesty has proceeded from a thoughtful regard for his Royal line and the well-being of his people. Still, in so unfortunate an event I cannot refrain from expressing my sympathy and sorrow for Your Excellency's country.

I have reported by telegraph the news to my government and have the honour to be, &c.,

(SEAL)

Dr. Allen, the Representative of the United States, replied in a single sentence,

I cannot recognise this decree as coming from His Majesty;

and all the other Foreign Representatives, with one exception, wrote to the Foreign Minister in substantially identical terms.

Some ten days later, when the Japanese Government was fully apprised of the events of 8th October, it recalled its representative, Viscount Miura, Mr. Sugimura, Secretary of Legation, several military officers and many other officials, on their arrival in Japan were arrested and charged with complicity in said affair, as is shown above. Two of the Korean military officers fled, but the Cabinet continued to transact the business of the nation and to deprive His Majesty of all control.

Many measures were promulgated and measures taken or proposed which caused great dissatisfaction. Although all classes of the Koreans—and all the Foreign Representatives in explicit despatches—were demanding that the occurrences of the 8th should be investigated and the murderers of the Queen brought to trial, nothing was done, but the fiction was still kept up that she had escaped and was in hiding. The position became so strained that, even to the Cabinet, it was manifest that something must be done, and accordingly, on the 26th of November, 1895, the Foreign Representatives and many other foreigners and others were asked to go to the Palace, and it was announced in the presence of His Majesty that Cho Hui Yon, Minister of War, and Kwan, Minister of Police, were dismissed; that the so-called edict degrading Her Majesty was set aside and treated as void from the beginning; that the facts connected with the attack on the Palace were to be investigated by the Department of Justice and all guilty persons arrested, tried, and punished. At the same time the death of Her Majesty was formally announced.

It was supposed by some that these measures would allay the popular discontent, but before daybreak on the morning of 28th November, a number of Koreans, disappointed that nothing more was done and incensed at the prospect of the obnoxious members of the Cabinet still remaining in control of affairs and in virtual possession of the King's person, made an attempt to enter the Palace, claiming that they were loyal to His Majesty and intended to resign and restore him to his hereditary power. The attempt was ill managed and proved abortive. While many soldiers went to the gates and round the walls with much noise, none got into the Palace grounds proper, but a few did penetrate to the *Quagga* (Examination) grounds at the rear of the Palace, but were easily dispersed and several of them captured. No one was injured, and so far as can be ascertained no foreigner, Japanese, or Westerner, was engaged in the affair which, compared with that of 8th October, was quite insignificant and trivial.

The Cabinet, however, pretended to regard the matter as very serious, and subsequently a number of persons were arrested. At the same time three other persons were arrested for alleged connection with the murder of Her Majesty. It is certain that there was no disposition on the part of the Cabinet and especially on that of the Department of Justice, to investigate fully the offence of October 8th or to detect and punish the real offenders. But something had to be done, the more because it was the intention to punish a number for the second attack, which had been directed against the Cabinet itself. All the three who were arrested for the Queen's murder were executed, but it is certain that two were innocent.

One of the three, Pak Sen by name, was scarcely more than a boy, and was already in prison charged with a minor offence, at the time of his arrest on the more serious charge. It is in evidence that a high official of the Law Department

went to the prison and asked to see the prisoners. After inspecting them, he picked out and called attention to Pak Sen. It is fair to infer that that official, who since January 11th has been a fugitive, went to the prison for the purpose of finding some poor fellow on whom the crime could be fastened. The fiction that the deed had been committed by Koreans despised as Japanese was still to be kept up, and Pak Sen answered this purpose because, being a Fusan man, he had associated much with Japanese and spoke their language, had cut off his top-knot and generally dressed in Japanese or western clothes. He seems to have been a drunken, irresponsible character, without friends. The evidence upon which he was convicted is before us, and consists entirely of a statement made by a woman who said that something in November last, being anxious to enforce the collector of some money due her from a Korean, she was advised to get the assistance of some one who had influence with the Japanese. Pak Sen was brought to her. He told her that at any time he could get fifty Japanese soldiers and fifty Japanese policemen to help him to collect debts. In point of fact he did get some of the money, but of course without the help of soldiers or police. When the money, amounting to about 60,000 cash was collected, he demanded and received half of it, and afterwards, while drunk, went to the woman's house to get the balance and other receipts of money from her, and for this purpose threatened her with a sword, told her, as she said, that he was a great man, had killed many people and women a hundred times more than she, and would kill her unless she gave him the money, &c. He further told her that on the night of 7th October, he had gone down to the residence of the Tai Wön-kun [near Yong-son, some three miles from Seoul] and there advised the Tai Wön-kun as to the state of the nation and what he ought to do, and that next morning he went to the Palace gate, cut down and killed General Hong with a sword [General Hong, in point of fact, was shot] and then went into the Palace, seized the Queen, killed her and burned the body. It is possible that in his drunken efforts to make this Korean woman give him some money he may have told her this improbable tale. But no officer of law could possibly have believed it, and it is evident that the Department of Justice did not do so. Pak Sen denied the whole story, and said that on the night of the 7th he was drunk and had slept at a house a long distance from the Palace, and that the next morning when the people were awakened by the firing at the Palace and had stayed at that house until late in the day. He named the people of the house and demanded that they be sent for, which was done, and they fully confirmed his story in every particular and showed conclusively that he could not have been at the Palace. There was not the slightest suspicion of collusion between him and them, because he had no means of communicating with them before they were questioned. When his innocence of that crime had been so completely established, the Minister of Law, Chang, although told by the trial judge that he was innocent, ordered that he be tortured until he confessed his guilt; and the trial judge states that if he had in fact carried out fully the order of Chang, the man would have died under the torture. As it was, Pak Sen was twice subjected to horrible torture but all the time asserted his innocence and no confession of guilt could be extorted from him. Nevertheless, Chang rendered a judgment, declaring that the prisoner killed General Hong and then, going into the Palace, murdered the Queen and burned her body.

The case of Yun Suk Wn was, if possible, even more remarkable. There was no evidence taken by the Court except his own statement, and that conclusively showed that he had not been guilty of any wrong-doing. He was a Lieutenant of the *Kwarentai*, and long before dawn on the morning of the 8th was ordered by his Colonel to march his soldiers from their barracks to a place some distance in the rear of the Palace, the explanation being given him that they intended to have a night-dress as had been done before. He obeyed the orders, and a Japanese military instructor accompanied the troops. Afterwards, the gates being then open, one of the Colonels (since fled) ordered him to take his troops through the *Quagga* ground into the Palace grounds, and there he did, and they arrived after the disturbance was over. He was then ordered to station guards at several gates within the Palace grounds, and on going his rounds for that purpose saw a body being burned and on inquiry was told that it was the body of a waiting-maid. Late the next day he told his Colonel, Woo Pun Sun, that a body had been burned close to where His Majesty was staying and that it was bad to have the remains so close to him. His Colonel ordered him to clean up the

place, and it he found any bones unconsumed to throw them into the artificial lake near by. This Colonel, his now known, was one of the conspirators and has fled. Ynn Suk Yi went to the place and found some bones, but instead of throwing them into the lake, as ordered by His Colonel, he reverently wrapped them up and buried them at a distant spot in the Palace. He said at the trial that he had heard on that day that Her Majesty was missing, but that all he knew was that these were the bones of some lady connected with the Palace and that he did not like to cast them away. Upon this evidence, Chang, the Minister of Law, condemned him and he was executed. Chang's judgment concludes as follows:—

There is much that excites suspicion in his conduct. Moreover, it was an act of great impudence and impropriety on his part to have dared to move the sacred corpse which he knew to be whose it was.

From the evidence before us, it may be fairly inferred that this prisoner was condemned to death not for disturbing the bones but because he devoutly buried instead of throwing them into the lake, as ordered by his traitorous Colonel. The questions put to him indicate that he was under suspicion of having preserved the bones with the object of showing them to western foreigners, and thus furnishing evidence of the horrible crime that had been committed. While there were military officers whom the Cabinet knew to be traitors and in complicity with the events of the 8th (who were not arrested), this man was clearly innocent.

The third person convicted, Yi Ju Hoi, was formerly a Vice-President of the War Department. From evidence we have ourselves taken, we believe that he was really guilty of complicity in the affairs of the 8th, but the evidence taken by the Court which condemned him certainly does not establish his guilt, and there was nothing before that Court which justified his condemnation. That Court took no evidence except the statement of the prisoner, and according to his account he went to the Palace from purely patriotic motives, and while there performed several meritorious acts. But he intimated that the Cabinet people know all about the affair, and by name mentions Chung Pyung Ha.

It is believed that Yi was elected by the Cabinet for condemnation not because he was guilty, for there were others even more deeply involved than he, but (1) because, although he had been a Vice-Minister, the relations with him had become very hostile and they were bitter enemies, and they also feared that he might be induced to expose the whole plot; (2) because realizing that the other two persons, Pak and Yun, were of little or no importance, the one being an irresponsible vagabond and the other a mere Lieutenant in the army, they recognised that it was necessary, for the sake of appearances and in order to shield the higher officials, to convict and execute some one of rank and position.

Although, as I have said, only three persons were arrested for complicity in the attack on the Palace and the murder of Her Majesty on the 8th of October, thirty-three persons were arrested for the trivial affair of 28th November, which, however, was directed against the Cabinet itself. The trials in both cases proceeded simultaneously and were concluded in the latter part of December. Of those arrested for the later affair, two were sentenced to death, four to exile for life, and four to three years' imprisonment, and of these ten all but three were subjected to torture during the trials.

Among the convicted was Yi Chai Sim, a cousin and faithful adherent of the King, a man in whom His Majesty reposed the greatest confidence, and who since 11th February has been Minister of the Royal Household. The evidence upon which he was convicted shows that early in November a Korean named Im called upon him and showed him two edicts purporting to come from the King. Prince Yi managed to get hold of the papers and showed them to His Majesty, who at once pronounced them false and directed him to burn them. This he did and thereafter refused to have anything to do with Im. The judgment rendered by Chang, Minister of Justice, finds that Prince Yi was guilty "because he kept a secret which he should at once have divulged to the proper authorities," (1) and sentenced him on that ground to three years' imprisonment. In other words, this faithful confidant and near relation of His Majesty was sentenced to three years' imprisonment because he had consulted with His Majesty, had shown him the papers, had obeyed his orders in burning them but had not taken them to the Cabinet.

The proof before us shows that all the evidence and proceedings in all the above-mentioned cases were, from time to time, submitted to the consideration of the Cabinet, and that they had full knowledge of all that had been done before the final judgments were rendered.

During December, January, and the early part of February, several far-reaching measures were taken by the Cabinet, among them the issuance of an edict ordering the people to cut off their topknots. This proved most unpopular. The whole country was violently agitated, and in many places rebellions broke out. All this time His Majesty had no power to control affairs. His Palace guard was under command of Yi Chin Ho [denounced in the Proclamation of 11th Feb.], a man entirely subservient to the Cabinet and ready at any time to do their bidding; those who possessed his confidence, and others supposed to be in his interest, had been, like Prince Yi, expelled from the Palace grounds, and he was surrounded by persons who were not only the tools of his enemies the Cabinet, but some of them directly concerned in the assassination of his royal Consort. Among these latter was Chung Pyung Ha, who had not only, as stated above, traitorously prevented Her Majesty from escaping, but was also very active in the matter of the edict which degraded her to the lowest class. This man, on December 30th, was dismissed as a full Minister of the Cabinet, Cho, who had been dismissed from office under circumstances which are also narrated above, was on January 30th reinstated Minister of War, and thus put in command of all the troops, and it was understood that Kwan, the dismissed Minister of Police, then absent in Japan, would be reappointed Minister of Police.

The Hiroshima judgment in Japan, acquitting the Japanese whom the judgment itself showed were guilty of connection with the conspiracy of October 8th, had been rendered and published, and it was openly stated that one or more of these Japanese would be brought back to Korea and given important advisory positions in the Korean Government.

The people were rising in insurrection on all sides; had killed officials in several places and were threatening to march upon the Capital. Under these circumstances His Majesty, finding the situation intolerable both for himself and for the nation, and having reason to believe that a plot was then on foot which threatened his personal safety as well as that of the Crown Prince, determined to take decisive steps, and on February 11th left the Palace and went to the Russian Legation.

His Majesty confided his intention to no official in the Palace nor to any one connected with the Cabinet, and although closely watched, managed, early in the morning, to go out through the East Gate of the Palace in a closed chair such as is used by the Palace women. The Crown Prince accompanied him in a similar chair. It had been customary for ladies of the Court and the women connected with the Palace to pass in and out of this gate in such chairs, and the guards, supposing that they contained women, permitted them to pass without question.

His Majesty and the Crown Prince had no escort, and the people in the Palace, supposing that they were asleep, did not discover for some time that they had left. They proceeded at once to the Russian Legation, where they arrived about twenty minutes past seven, and at once summoned a number of Koreans whom His Majesty knew to be faithful to himself, and issued edicts dismissing most of the members of the old Cabinet, appointing others in their place, and denouncing six persons, viz., Cho Hui Yen, Minister of War; Woo Poo Sun, Yi Tu Hwang, and Yi Pim Nai, Colonels in the army and connected with the attack on the Palace of October 8th; Kwan Yong Chin, the ex-Minister of Police; and Yi Chin Ho, who, up to the issuing of the Edicts, had been in command of the Palace guards. Three of these persons, Woo Poo Sun, Yi Tu Hwang, and Kwan Yong Chin, were at the time absent from Seoul and supposed to be in Japan. Cho, the Minister of War, and the two others immediately fled. All the soldiers and all the police with their officers rallied to the support of His Majesty as soon as they learned what had been done. The Prime Minister of the old Cabinet, Kim Hong Chip, and, although not denounced in any proclamation, were arrested by the police, and in the tumult and excitement were killed, and their bodies exposed upon the street, where they were stoned and otherwise maltreated by the infuriated populace. No one else was arrested or killed on that day except a young Japanese who had gone with others to view the dead bodies, got into an altercation and was stoned, dying shortly afterwards. In the city, order and quiet was almost immediately restored.

As to the part taken by Koreans other than those I have mentioned, in the occurrences of October 8th, I have to report. That where the plot originated and by whom it was carried out appears from the Hiroshima judgment given above. If any suggestion or suspicion of such a plot, involving, as it did, the death of Her Ma-

esty and such radical changes in the affairs of the nation, had not abroad, it would have been easily frustrated, and therefore few persons were entrusted with the secret and brought into the conspiracy. It appears that none of the Korean common soldiers and but few of their officers had any idea of what was intended or what use was to be made of them. Woo Poo Sun and Yi Tu Hwang, who were Colonels and in immediate command of the soldiers in the barracks, were among the few involved; and they gave orders long before dawn on the morning of the 8th, for the soldiers to be called out for night drill; and under such orders, which had been given on one or two previous occasions, the soldiers were marched to various points—in some instances accompanied by their Japanese military instructors. Some of them were marched into the Palace through the front gate, behind the advance guard of the Japanese troops, and others were afterwards marched in through other gates and placed on duty ostensibly, and so far as they knew, to protect the Palace. There is no evidence that any of them engaged in any fighting or committed any outrages. It is true that a very small detachment were marched into the court-yard in front of the building in which the outrages were committed, but it was noticed that Japanese soldiers were mixed with them, and it is supposed that they were taken there in order that it might be stated that Korean soldiers were present. The story, afterwards so industriously circulated, that they went to the Palace to ventilate their grievances before His Majesty and that many of them disguised themselves as Japanese, is entirely without foundation. The Koreans, like the Japanese subalterns and their soldiers, were under strict discipline, and in marching with the Japanese into the Palace, like them, simply obeyed the orders of their superior officers.

It appears that there were Korean civilians, some of them high officials, connected with the conspiracy. Unfortunately for the ends of justice, many of these have fled and are now supposed to be a foreign country. We are making a full investigation of all their cases, and shall report further to your Excellency.

In the foregoing report we have not undertaken to state all the outrages committed in the Palace. And of the Japanese, dressed in plain clothes and armed with swords and pistols, who were directly engaged in the affair, there were many who probably are not ordinarily classed as *soshi*, some of them being Japanese advisers to the Korean Government and in receipt of pay, and others Japanese policemen connected with the Japanese Legation. These, together with the *soshi*, and exclusive of the Japanese soldiers, who went into the Palace, numbered about sixty persons.

Seal of Court. Ko Teung Chai Pan-Su. Supreme Court.

A SINGULAR CASE OF FRAUD.

On Thursday morning in the Yokohama Chitcho Saibansho, Alexandro Spiros, a Greek, who keeps a shop-stall at No. 151, Yokohama, was charged with having defrauded Alexander Parikoff, a marine serving on board the Russian man-of-war *Koretz*, of 270 yen. A Japanese advocate was appointed by the Court to defend the accused, while the Public Prosecutor led for the prosecution.

In his opening remarks, the Public Prosecutor stated that the case was very peculiar, the incidents being of a rather unusual character. The accused was charged with defrauding a Russian marine, who had deserted from the *Koretz*, of the sum of yen 270, which money the marine had himself stolen from the man-of-war. This marine, the nominal complainant in the case, had decamped with the stolen money to Yokohama. Here he met the accused and related to him the circumstances of his desertion. The accused then advised the marine to entrust him with the money, while he effected an escape to Kobe. Upon the marine's arrival in Kobe he promised to remit him \$170, which he would draw from a certain bank there; while the remaining \$100 would be sent down to Kobe by the *Tacoma*. To this the Russian agreed, but the Greek failed to carry out his promises. Subsequently the marine was arrested and thrown into gaol at Yokohama. While in gaol he confessed to the theft of the money, and further stated that he had left it in the hands of the accused for safe keeping. The Greek when asked to restore the money denied all knowledge of the transaction.

Evidence was then led in support of the prosecution, and at the close the Public Prosecutor urged that the accused's guilt having been clearly proved he should be sentenced to one year's major confinement, fined 10 yen, and be subject to police supervision for six months.

The Accused's advocate, in reply, urged that the Greek was not guilty. The evidence in regard to the alleged fraud was very flimsy, and the whole prosecution by its weakness demonstrated the unsoundness of the charge. The Greek, he declared, did not understand one word of Russian, and besides he was an entire stranger to the marine. Considering that in a language common to both, it was absurd to suppose that they could enter into any understanding with one another. The charge was admittedly based on an alleged confession of the Russian's while in prison, but considering the bad character and disposition of the marine, such a confession was of little worth. Indeed, it might be considered as a falsehood invented on the spot of the moment to assist the Russian in getting through a bad scrape.

The Court then adjourned, it being announced that judgment would be given to-day.

ANTI-FOREIGN FEELING AT CANTON.

A correspondent of the *China Mail*, writing from Canton, under date March 30, says:—There is just now a very strong anti-foreign and anti-mandarin feeling in the minds of a large section of the floating population of Canton. It is difficult to get at all the facts of the case and one has to rely for the most part on rumours. But in this instance these rumours are apparently well-founded. That unsigned placards were posted up in some parts of the City on Saturday night, urging those who are able to attack Shamen, and cut off as many foreigners' heads as possible—rather devilish heads—for each of which the reward of \$100 would be paid, shows that such angry feeling exists. The ebullition of animosity towards foreigners appears to be remotely, if at all, connected with the clearing of the Canal. Other reasons are sufficient to explain it. Moreover, the small boats are not directly interested. Those concerned are the large passage and horse-boats which run regularly from Canton to the neighbouring county towns. It is true that for months past, many of these clumsy boats have been in the habit of coming into the Canal, and therein, on the *Sia Ki*, discharging their passengers and cargo. It may be that those who formerly came into the Canal in large numbers, being now prohibited, have caused a crush at their old landing place. Be that as it may, the authorities have decided to prohibit all passage boats the use of their old stage and have notified them to this effect and have assigned them other spots further down the river.

This interference with old privileges the boatmen naturally object to, and will, they assert, resent and thwart. Those concerned believe that the Customs Authorities, both foreign and native, are the prime movers of this—to them—monstrous invasion of their rights, and with characteristic suspicion and animosity towards foreigners, charge the foreigners with all the blame, and direct against them no small share of their rage.

The people, say, and probably with some reason, that any landing place further down the river will give them a better chance for their business. The west is the centre of all commercial activity in Canton at present, and the farther the boats are sent away from this centre the more inconvenient it will be for all concerned. Passengers will object to the trouble of extra travel; shopkeepers will object to the extra expense of conveying to and fro baggage and cargo. Moreover, the boatmen, judging no doubt from a wide experience, assert that the whole move is only a ruse on the part of the mandarins to impose additional taxes on a business already taxed heavily enough. At any rate, thus they speak, and hence discontent and bitterness.

The "proclamation" in the people, which was unsigned, composed apparently, if we may judge from its composition, by one of their number, reads as follows:—

"But now the barbarians are turbulent, and the mandarins joining them, are provoking the populace to revolt and disorder. On the eighteenth of the present month, all the passage and other boats will be prohibited from anchoring at their usual anchorage. This will involve those concerned in great distress, and make it difficult to the last degree to carry on the usual business. We, the people, have decided, therefore, that on the 25th of the month, all of us who are able-bodied men will unite and attack the Shamen, and behead the devils, and a reward of \$100 is offered for each head."

The Chinese of the above was transcribed to me from memory, but may be accepted as fairly accurate. Of course this movement does not amount to anything as far as the Shamen is concerned, but will probably issue in a big strike. The placard, however, shows the animus of the

people against foreigners, whom they readily make the scape-goat of their anger, and proves that bitterness against them still exists, though for some time it has been comparatively quiescent.

LATEST TELEGRAMS.

(REUTER'S "JAPAN MAIL" SPECIAL SERVICE.)

London, April 7.

A despatch to *The Times* states that the Matabele have massacred altogether two hundred whites.

The United States House of Representatives, by a large majority, has approved the report of the mixed committee in favour of the resolution adopted by the Senate urging the recognition of the Cuban insurgents as belligerents.

(Reuter's Service of Telegrams, supplied to the "Japan Herald," the "Japan Gazette," and other Subscribers in Tokyo and Yokohama.)

London, April 2nd.

The New Chinese loan has been fully covered both in London and Berlin.

London, April 3rd.

After an excited debate in the French Chamber of Deputies yesterday, on the Egyptian question, a vote of confidence in the Government was adopted by a majority of ninety-six votes.

The Chartered Company are raising a force of five hundred men at Mafeking (Bechuana-land) to succour the defenders of Bulawayo.

London, April 4.

The French Senate has adopted a vote of want of confidence in the Government in its foreign policy and has also deferred voting the Madagascar credit. The Cabinet, however, has resolved to hold office.

The Times states that the despatch forwarded by Mr. Chamberlain, Secretary of State for the Colonies, to President Kruger, is friendly but firm, and insists on the redress of the Uitlanders' grievances, affirming Great Britain's right to interfere.

London, April 6.

Commercial and Consular treaties between Germany and Japan have been signed in Berlin. By the terms of the new treaties extra-territoriality is not wholly abolished, and German imports obtain numerous reductions of the tariff.

The Italian garrison at Kassala has repelled an attack of 5,000 Dervishes, the loss to the Italians being inconsiderable.

(FROM THE "DAILY PRESS.")

Takow, March 31, 3.10 p.m.

Wholesale arrests of foreign compradores in the camphor districts are being made. Hongs are being closed, the contents confiscated, and the books seized by the Japanese authorities. Great excitement prevails.

(FROM TONKIN EXCHANGES.)

Paris, March 21.

The Russian press disapprove of the Dougla Expedition, which, it is said, is only a pretext of Great Britain for the perpetual occupation of Egypt.

Paris, March 23.

The advance guard of the Egyptian troops has occupied Akashe without resistance.

Paris, March 22.

The Italian Chamber has voted the credits of 140,000,000 lire for the Abyssinia campaign by 214 votes to 57.

Paris, March 23.

Emperor Menelik has demanded 250,000,000 lire from Italy. In view of this demand the conclusion of peace is less probable.

Paris, March 25.

In the Lebaudy blackmailing case, Ulrich de Civry and de Cesti have been sentenced to three months' imprisonment and a fine of 500 francs. Joseph de Civry, Saint-Cère Chitorisolo, Carle des Perrières, and Labrnyère were acquitted.

(FROM THE "DIARIO DE MANILLA.")

Madrid, March 21.

General Weyler has published in the *Gaceta*

de la Habana a proclamation in which he states that he has come to Cuba to stop the war; that he knows the loyalty that animates all true Spaniards both at home and abroad; that he knows they will make any and every sacrifice for "La Patria"; that he will recognise such patriotism as it deserves and on the other hand will severely punish all who rebel against the Government. He concludes by exhorting the people to be more reasonable and take heed while yet there is time, for there is no desire on the part of the home Government to carry on the war to the bitter end.

(FROM THE JAPANESE PAPERS.)

Nagasaki, April 7.

The U.S. cruiser *Machias* has arrived here. Hakodate, April 7.

Mr. H. A. C. Bonar, the newly appointed British Consul, has reached here.

Sakata, April 7.

A strong shock of earthquake was felt here at 9.50 a.m. to-day, and the inhabitants left their dwellings in fright.

Söul, April 4.

In order to meet the deficiency in the Treasury some Ministers have proposed to impose new taxes, but the proposition has been thrown out, and it has been decided to allow Local Governors to accept bribes, a portion of which are to be transmitted to the Central Government.

Mr. Komura, Japanese Minister Resident, has called on the Minister of Foreign Affairs. The newly appointed Korean Minister to Japan left for his mission to-day.

Fusan, April 7.

The contract for the construction of a railway between Söul and Ninsen will, it is said, be given to Mr. Norris, an American resident of Yokohama, and the work will shortly be started. The agreement, it is said, permits of the Peninsular Government acquiring the railway after fifteen years.

A telegram from An-po states that telegraphic communication having been interrupted, seven scouts were dispatched to Cho-ryöng on the 4th inst. The party met the rebels at 10.30 a.m., and drove them back, the Japanese reaching Cho-ryöng and Kosari at 3 p.m. without any loss. The number of casualties among the enemy is uncertain. Two Japanese postmen were attacked by insurgents at Cho-ryöng, but were rescued by the Japanese scouts.

Nagano, April 8.

A heavy rain fell at Naoyetsu last night, and much damage was done there. Railway communication between Naoyetsu and Takata was interrupted in consequence.

Yokkaichi, April 8.

The Kansai Railway was slightly damaged by last night's severe rain, but was soon repaired, and communication was not interrupted.

Toyama, April 8.

Owing to the persistent rains of the past few days the Shintun river overflowed; the embankments of the Joganji-gawa were broken.

Niigata, April 8.

The Shinano-gawa overflowed yesterday, and houses along its banks were inundated.

Gifu, April 8.

Heavy rains have prevailed for the past two days, and the river is greatly swollen. Two bridges have been washed away.

Fusan, April 9.

The new Korean Minister to Japan arrived here to-day by the *Higo Maru*, and at once left for Japan.

Nemuro, April 9.

The ice-floes have drifted sufficiently clear of the land to allow the *Ise Maru* to reach here to-day. She brought 4,000 *koku* of rice, and residents gladly welcomed her.

Aomori, April 9.

A down-train from Tokyo was derailed in the neighbourhood of Nobechi Station yesterday afternoon, and the locomotive was damaged. Communication has since been interrupted.

Shizuoka, April 9.

The *Isumi* has arrived at Shimizu.

Nagasaki, April 9.

The French flagship *Bayard* arrived here from Shanghai to-day.

case, but in the meantime, I have sufficient evidence to make this general report, and in doing so will endeavour to state the facts as briefly as possible.

When, on July 23rd, 1894, and just before the commencement of the Japanese-Chinese war, the Korean Palace at Sŏul was taken possession of and occupied by the Japanese troops under the orders of Mr. Otori, then the Japanese Minister accredited to the Korean Government, the extensive Korean soldier barracks situated at the corner of the streets near the front and principal gate of the Palace grounds and not more than thirty paces from the gate, were also taken possession of and occupied by Japanese troops.

Before this time these barracks, which in fact command the chief entrance to the Palace grounds (such grounds being surrounded by walls from fifteen to twenty-five feet high), had been used by the Korean Palace guard. In August, 1894, the Japanese troops were withdrawn from the Palace, but they continued to occupy these very important barracks and have continued so to do until the present time.

The Japanese Minister, Mr. Otori, was recalled and Count Inonye appointed in his place, and some time afterwards the latter was also recalled and Viscount Miura appointed Minister, and he took official charge of the Japanese Legation in Sŏul on September 31d, 1895.

At no time had there been war between Korea and Japan, and indeed it was supposed that the relations between the two Governments were exceedingly amicable; the Japanese Ministers exercised much influence in Korean affairs and advised and brought about many changes in the Government and laws. A large number of Japanese instructors and advisers were employed and paid by the Korean Government, especially in the War, Police, and Law Departments.

After the attack on the Palace on October 8th last, when it was reported that the Japanese troops had led in this attack and that a numerous band of Japanese, usually called *Soshi*, had gone with them into the Palace and, under their protection and by their aid, murdered the Queen and burnt her body, Viscount Miura was recalled by the Japanese Government and Mr. Sŏngmu, Secretary of the Japanese Legation at Sŏul, as well as more than forty other Japanese sent by the Japanese Government from Sŏul to Japan, were arrested for participation in said affair and tried by the Japanese courts in Japan sitting at Hiroshima and duly acquitted and discharged as innocent of any crime.

The judgment of that court has been published; and as it states very many facts and as in quoting it, I can not be said to misrepresent the facts if I adopt them from the judgment of the Japanese court, I here give a copy of that judgment in full.

* Here follows the judgment in question. Having already appeared in these columns, it need not be re-produced here.]

It will be noticed that the judgment of the Japanese Hiroshima Court, after stating that "about dawn the whole party" (viz., Japanese soldiers, *soshi*, and others) "entered the Palace through the Kwang Hwa Gate" (the front gate which we mentioned above) "and at once proceeded to the inner chambers," stops abruptly in its statement of facts, but says, "Notwithstanding these facts there is not sufficient evidence to prove that any of the accused actually committed the crime originally meditated by them."

It now becomes my unpleasant duty to supply some facts and to report what was done by "this party" when they arrived at the "inner chambers" of the Palace.

The grounds of the Royal Palace are spacious, comprising many acres, surrounded, as I have said, by high walls. There are many detached and different buildings within these outer walls, and in most cases these buildings are surrounded by lower walls with strongly barred gates. The building occupied by Their Majesties, the King and Queen, on this eventful morning, has a narrow courtyard in front and is about a quarter of a mile from the front gate.

The Japanese soldiers, entering at this front gate, proceeded rapidly to this building, and to other points of the Palace grounds, meeting on the way some of the Korean soldiers who composed the Palace guard, and here some of these latter were killed. They made, however, an ineffectual resistance and the Japanese soldiers went on.

When the Japanese arrived at the building occupied by Their Majesties, some of them formed in military order, under command of their officers, around the small court-yard and only a few paces from the building itself and also guarded the gates of the court-yard and thus protected the *soshi* and other Japanese who had come with them in their awful work of searching for and killing Her Majesty the Queen.

These Japanese *soshi*, numbering thirty or more, under the leadership of a head Japanese, rushed with drawn swords into the building, searching the private rooms, seizing all the Palace women they could catch, dragging them round by the hair and beating them and demanding where the Queen was. This was seen by many, including Mr. Sabatin, a foreigner connected with His Majesty's guard, who was in this court-yard for a short time. He saw the Japanese officers in the court-yard in command of the Japanese troops, saw the outrages committed on the Korean court ladies, and was himself asked often by the Japanese where the Queen was, and was threatened and put in danger of his life because he could not tell.

His statement shows conclusively that officers of the Japanese troops were in the court-yard and knew all that was being done by the Japanese *soshi*, and that Japanese soldiers were surrounding the court-yard and in fact guarding the court-yard gates while the *soshi* were doing their murderous work.

After searching the various rooms, the *soshi* found the Queen in one of the side rooms where she was attempting to hide, and catching hold of her cut her down with their swords.

It is not certain whether, although so grievously wounded, she was then actually dead; but she was laid upon a plank, wrapped up with a silk comfort (used as bed-clothing) and taken out into the court-yard. Very soon afterwards, under the direction of the Japanese *soshi*, the body was taken from the court-yard to a grove of trees not far distant, in the deep park, and there kerosene oil was poured over the body and faggots of wood piled around and all set on fire.

It appears from the evidence that only a few bones remained uncomsumed. It also appears that these Japanese *soshi* who had been charged with the horrible duty of murdering Her Majesty the Queen, in order to make sure that they had done their work as ordered, took several of the women of the Court to the body and compelled them to identify it as that of Her Majesty. It also appears that every precaution had been taken by the Japanese and the Korean traitors who were assisting them, to prevent Her Majesty the Queen from escaping.

It was thus that our beloved and venerated Queen of Korea and mother of His Royal Highness, the Crown Prince, was cruelly assassinated and her body hurried to destroy the evidence of the crime.

After the Korean Household Guard had been dispersed and the Japanese had arrived in the court-yard and were entering the building, His Majesty, hoping to divert their attention and to enable Her Majesty to hide or flee away, if possible, came from the inner rooms of the building to a front room which had large doors opening out upon the court-yard and stood where he could be plainly seen by the Japanese. Many of the Japanese *soshi* rushed into the room brandishing their swords, and other Japanese also came in and passed into the other rooms—some of them being officers of the Japanese army in uniform. A servant standing by His Majesty announced from time to time that this was His Majesty, but, notwithstanding that, His Majesty was subjected to many indignities. One of the Japanese caught him by the shoulder and pulled him a little distance, pistols were also fired in the room close to him; some of the Palace ladies were beaten and pulled and dragged by the hair in his presence, and Yi Kiung Chik* (of noble blood and then Minister of the Royal Household), who had been attacked and badly wounded in another room, but who managed to crawl along the verandah, was followed and killed with swords by the Japanese in His Majesty's presence.

His Royal Highness, the Crown Prince, who was in one of the inner rooms, was seized, his hat torn off and broken, and he was pulled about by the hair and otherwise maltreated; the Japanese doing this at the same time demanded of him where the Queen was, and threatened him with their swords; but he managed to get into the front room where His Majesty was without serious injury, and remained with him.

The part taken by Koreans in this business will be mentioned later in this report.

Before daybreak of October 8th, His Majesty, having heard that additional Japanese troops had just been marched into the barracks at the front gate, and some other alarming rumours, sent a messenger to Viscount Miura to inquire into the matter.

Although the messenger arrived at this very early hour, he found Viscount Miura, his secretary, Mr. Sŏngmu, and an interpreter who spoke Korean, fully dressed and also three chairs waiting at the door.

* Called in the judgment of the Japanese Court Li Koshoku.

OFFICIAL REPORT

ON MATTERS CONNECTED WITH THE EVENTS OF OCTOBER 8TH, 1895, AND THE DEATH OF THE QUEEN.

His Excellency YI POM CHUN, Minister of Law. Your Excellency.—Having been ordered to examine and report respecting the attack on the Palace and the murder of Her Majesty the Queen and others on the 8th day of October last, as well as into the affairs connected therewith, I beg to say, that we have examined many witnesses and papers and have also partially tried a number of Koreans who are charged with participation in said affair. Each of these persons is being accorded a fair and full trial, and as soon as all the evidence is taken I will submit to you a full report in each

(*Kami no Tai to wa ni (=) ni shite itsu; itsu ni shite ni (=)*). The attributes of this God are intelligence, valour and love (智 *chi*, 勇 *yū*, 愛 *ai*). (2) By means of his spirit (靈 *rei*) and vital energy (氣 *ki*) the god Takami-musubi and the goddess Kaminimusi were created. These forming a trinity in unity and unity in trinity. From these gods came a variety of other deities and the parents of the human race, Izanagi and Izanami. Man's spirit was derived from God's spirit and hence is immortal. His body was made by means of God's vital energy, but did not receive a sufficient quantity of it to be capable of existing for ever. This original nature was neither good nor bad. The union of spirit with flesh has given rise to a number of feelings, which contend with each other for supremacy in man's heart. (4) Man's duty lies in cultivating the three divine virtues, intelligence, love, and courage. Derived from these are the seven virtues, loyalty, filial piety, chastity, obedience to elder brothers, sincerity, truth in friendship, kind feeling (仁), and compassion for the unfortunate (*Megumi*). (5) The path of happiness is the path of virtue. (6) The lot of each man is settled by the gods. There is a law of cause and effect extending over two worlds, this one and the next. (7) By repentance even the greatest criminals may merit God's favour and forgiveness. (8) The actions of men are closely observed by the gods and rewards and punishments are meted out.

So far Mr. Sakamoto. Some of our readers will no doubt be aware that the system which is proposed as the basis of Twentieth Century Shinto is composed of elements by no means new. Not a few Japanese authorities are of opinion that the Shintō Cosmogony has been borrowed from China as well as its system of ethics. The very name Shintō (神道) is derived from the Chinese Classic called *易 Yeki*, and to the same source may be traced the chief features of the account of creation furnished by Shintō authorities. Mr. Sakamoto's seven virtues are of Confucian origin, his doctrine of cause and effect (因果 *in-gwa*) comes from Buddhism, and his Trinity in Unity from Christianity. Hence Mr. Sakamoto's proposed system of Philosophical religion is essentially eclectic, and as such, if the history of similar attempts is to be a guide, cannot succeed.

In a report of a conference held at the Shokubutsuyon, Koishikawa, on April 21st, published in the *Nihon Shūkyō*, a curious fact is recorded bearing on the preparation of the translation of the *Yeki* 易 for exhibition at the Chicago World's Fair by Mr. Zumoto (of the *Tokyo Times*), and Mr. Sugiyara. As is well known, the greatest living Japanese authority on the meaning of the *Yeki* 易 is Mr. Takashima Kayemon. Some four or five years ago, while staying at Ika, Mr. Takashima became acquainted with a shampoer who had a most remarkable memory, whom he taught to repeat by heart the whole of *Yeki*, 易 together with explanations of the difficult passages. Of that shampoer Mr. Zumoto made use in preparing his translation, thus obtaining an explanation of the meaning of obscure passages.

The *Nihon Shūkyō* publishes an article from a writer signing himself 東根, Tōkon, which discusses the contest now going on between Individualism, Nationalism and Cosmopolitanism. Nationalism has some very strong supporters. Not only is it advocated by magazines like the *Nihon-jin*, but it receives the support of scholars like Dr. Inouye Tetsujirō, Dr. Motora Yūjiro, Messrs. Yumoto Takehiko and Kimura Takatarō; and the Buddhists and Shintoists naturally favour the principle on religious grounds. In addition to this there is no doubt that the administration of the Mombushō under the late Viscount Inouye was intensely pro-national, the effects of which are still visible in various quarters. Tōkon is of opinion that neither Cosmopolitanism nor Individualism has much chance of asserting itself in this country. But there are journals like the

Rikugō Zasshi and the *Shūkyō* which maintain that the three principles are by no means irreconcilable and that it is desirable that they should modify each other.

In an article entitled *Dotoku-kai no Kinjō*, "The present state of the moral world," the *Tōyō-tetsugaku* observes that there is no doubt that the methods of teaching morality pursued by Shintoists, Confucianists and Buddhists are quite inefficient and out of date, and as for Christianity, its influence is not felt. There is no denying that men's minds have undergone great changes, and what is needed is moral teaching to suit the age; teaching that recognises and embodies the new ideas that have been adopted from the West. What we wish to recommend to religious teachers, says this organ, is more discernment in dealing with things as they actually exist. To attempt to get rid of many things that exist in the world is a fruitless task. The only course open to would-be reformers is to regulate and modify. It is customary to hear preachers denouncing riches, worldly power and reputation, the devouring of the weak by the strong (弱肉強食 *jakunikui-Kyōshoku*), and warfare generally. But it is plain that, constituted as the world now is, these things are bound to exist, and hence the diminution of the evils incidental to them is all that can be accomplished.

The *Tōyō Tetsugaku* can see no good in the conferences between representatives of different religions that are taking place. For the sake of being friendly the discussion of points of difference is kept in abeyance, and hence nothing of permanent value is accomplished. That, we believe, is the opinion of a large number of Christian missionaries.

Under the heading of *Bukkyō Kai no hyōsetsu Gakusha* (Buddhist thieving Scholars) the *Tōyō tetsugaku* accuses prominent Buddhists of the most flagrant plagiarism. It gives an instance of the publication of no less than ten volumes reprinted without any change from the works of various authors.

The *Shinri* has articles on "Meditation": "Do Christians know the position they now occupy?" (By the Rev. R. Minami); "Brahmanism" by Dr. Christlieb; "Do all living beings come from the same origin?" by the Rev. Heinrich Ritter. Mr. Minami takes a somewhat gloomy view of the position occupied by Christianity at the present day. The following is the gist of his remarks. Christians are far too apt to be lost in the contemplation of heavenly delights and to fail to realise the situation of things around them. No one well versed in the course of events during the past five or six years can deny that Christianity has lost ground. The nationalism encouraged by such leading scholars as Dr. Inouye Tetsujirō has done it very much harm. Dr. Inouye's book on the antagonism between the principles of Christianity and the principles which it is essential to insist on in Japanese education is read and discussed by school teachers and others throughout the length and breadth of the land. In former times, Christian schools were very numerous and no doubt exercised wide influence over the minds of the rising generation, but now Government schools have in most cases taken their place and these are anti-Christian. There are those that recommend combination with Shintō as a remedy for the present situation of affairs. But that is absurd. No union between two creeds is possible. The origin, history, and doctrines are all different. Christianity must be made to flourish on its own merits. In late years too much attention has been given to preaching and too little to education. In my opinion the most urgent duty to be undertaken is the opening of a number of elementary and middle schools where a religious as well as a secular education shall be imparted. Then more

* The full rendering would be *Yowai mono no niku wa tsuyoi mono no shōkumōtsu to naru*. We comment on the item to the consideration of those who wonder why the Japanese are averse to the abandonment of Chinese ideographs.

should be done in the line of charity. The efforts hitherto made in that direction have been fitful and lacking in organisation. What is wanted is a system of charity that can be applied regularly and that can give relief to a great variety of sufferers.

The *Rikugōzasshi*, writing on the subject discussed above, says that Christians make a mistake in showing indifference to politics; the way to influence the thought and action of the nation is to take part in all public business. Christianity needs to identify itself more with Japanese national life. Christian ideas are to a large extent western ideas, and the progress of Western Civilisation and Christianity go hand in hand. Christians are as a rule versed in foreign ways, and hence, if they exert themselves, may play an important part in bringing foreigners and Japanese closer to each other. Interchange between our people and foreigners ought to be rendered easy by the efforts of Japanese Christians.

The *Shūkyō* shows no signs of death of matter from month to month. In the number before us a great variety of subjects are discussed, all more or less connected with religion. There are articles on "Religion and the Spirit of the Time"; "Social Problems"; *Shinō*; "Mr. Murakami Senjō and the Otani Sect"; The attitude of school authorities to religion," and many others. On the last subject, the writer maintains that education without religion is a mistake, that there is no real opposition between the objects aimed at by education and those kept in view by the religious teacher. It is only a certain class of religions teaching that is opposed to the principles of educators in Japan. The majority of school teachers are ignorant as to what true religion consists of. It is the province of religion to furnish an ideal to education. Though there has been considerable discussion as to what is the ultimate object of man's existence, to me it appears plain, says the writer we are quoting, that man is destined to grow more and more perfect as time goes on till he becomes God-like. Those that have an ideal ever before them which they are striving to reach can afford to think lightly of the things of the world. That the youth of this country are being educated without a knowledge of such an ideal life is certainly a great calamity.

The new magazine, mentioned in a former summary, called the *Nihon Shugi*, is the organ of a small clique of scholars who aim at a revival of Shintō. Among them Dr. Inouye Tetsujirō, Dr. Motora Yūjiro, Messrs. Yumoto Takehiko, Kimura Takatarō, and Takenouchi Nanzō are the chief. They have formed an Association called the 大日本協會 *Dai Nihon Kyōkai*, and the above named magazine is an organ of the Society. The contention of these scholarly conservatives is that Japan is in danger of losing her nationality by wholesale borrowing from foreign countries; that an attempt must be made to exercise a strong influence on the sentiments of the masses, and that the best way to do that is to revive the worship of Japan's ancient gods. We cannot say that we follow the enunciation of principles published in the first number of the *Nihon Shugi*. In one sentence we are told that the members of the *Nihon Kyōkai* object to their body being called a religious body, as the term religion is associated with superstition (迷信); in another that they intend to encourage the worship of the national gods, who, as no doubt Dr. Inouye would admit, are no other than deified men. But we forbear from discussing these points and content ourselves with stating briefly the alleged objects of the new movement. The following heads are taken from the *Nihon Shugi*:—(1) The worship of the ancestors of the nation (*Kokuso wo sōhai suru*). (2) 光明 *Kōmei wo mune to su*. The aim of the Association will in all things be publicity, openness, activity, enlightenment. (3) They will make much of this human life of ours and of its perpetuation and will discourage asceticism. (4)

They will endeavour to obtain the most perfect mental development attainable. (5) They will aim at purity and cleanliness of every kind. (6) The life of Society will occupy an important place in their thoughts. (7) National Consolidation will be one of their great objects. (8) Military power and skill will be held in honour. (9) They will endeavour to promote the cause of peace in every part of the world. (10) They will encourage friendliness of sentiment towards all men. Some writers complain, not without cause, of the vagueness of the above programme. In another part of the magazine we are informed that Christian morality is considered to be de-nationalising in tendency and hence must be rejected; that Buddhism encourages indifference to the things of this life and absorption of the attention on the future life, and consequently is injurious to the nation; and that Confucianism is altogether out of harmony with the spirit of the age and therefore can lend no assistance to the cause espoused by the new set of reformers.

The following items are from the *Kirisutokyo Shimbun*:—The President of the Meiji-gaku-in, the Rev. K. Iwaka, has gone to America to attend a great meeting of representatives of Young Men's Associations to be held in Northfield.

News from New York has been received announcing the arrival there of the famous Buddhist priest Shaku Kugen. As a traveller and investigator Mr. Shaku certainly has no equal in Japan. He is only 27 years of age, but has visited most of the great countries of the world. He went to India at the age of 15 and studied hard there for seven years. He then travelled through Afghanistan, Persia, Turkistan, Arabia, and various parts of Asia Minor; after visiting Palestine he went through Egypt, Turkey, Greece and subsequently traversed Italy, Russia, Austria, Germany, France, and England. The year before last, he set out on another tour, travelling through Mexico, Canada and America, and afterwards paying a second visit to Rome. He is now on his way home, but is engaged in certain religious investigations in New York.

Among students crime is on the increase. In Tokyo alone, since the beginning of the year, more than 50 students have been arrested for theft. Suicides among this class are also becoming common. Mr. Matsumura Kaisei has founded a society whose object it is to rescue students from a life of crime.

The *Kirisutokyo Shimbun* quotes Viscount Tani on the subject of conformation to the rites and ceremonies of other countries. Viscount Tani is of opinion that Christians are wrong in attempting to introduce Western religions ceremonies in the place of time-honoured Japanese rites. He calls attention to the fact that M. Boissonade, though a devout Christian, invariably took part in Shinto and Buddhist ceremonies when attending funerals and other public services, and that members of various nationalities have to compromise in the matter of outward forms. The refusal to do so often leads to great national discord. The Turks refuse to remove their turbans in deference to Russian custom, but it is said that a certain Chinese diplomat recognised the principle that when in Rome you must do as Rome does, and consented to do what in his own country would be considered humiliating. As long as the essentials of religion are retained, says Viscount Tani, liberty to leave national rites and ceremonies unchanged should be claimed by Japanese Christians.

The *Kirisutokyo Shimbun* perceives a worldly element in the various social schemes which have of late been set on foot by Christians. The essence of religion, says this organ, consists in the worship of God, in prayer and praise, and not in conducting bazaars, starting musical societies, or even in founding reformatories. The various works in which Christians are engaged, though their objects may be worthy, may, and often do, tend to divert the mind from those more spiritual duties on the performance

of which the development of their religious faculties depends.

We read in the *Seikyō Shimpō* that the Archbishop of Jerusalem has sent an image of Christ rising from the dead and certain relics to the Japanese Greek Church, the significance of which was explained in detail by Bishop Nicolai on the occasion of their first exhibition to the public. Portions of the wood of which the image is made were said to be taken from the remains of the wooden Church erected on the site of Christ's sepulchre many centuries ago. Bishop Nicolai observed that the Greek Church established in Jerusalem was to be regarded as the mother of the Japanese Greek Church, and that it was desirable that the closeness of their relationship should be recognised by Japanese converts. With a view of furthering that aim, the presents exhibited had been forwarded.

The *Bukkyō* pens some very severe strictures on the character of Buddhist priests in general. One thing it says is that the term priest may be regarded as a pronoun for the word fool—(*Sōryō wa baka no daijishi to serare*). The charges brought are by no means new. Stated briefly, they amount to accusations of money-worship, place-worship, and general sycophancy. According to this authority, all that remains of Buddhism is its literature. Buddhists, in the true sense of the term, there are none. One great reason for the comparative success of Christianity in this country, says the *Bukkyō*, is the prominence given to the doctrine of the equality of all men—a doctrine that in Europe and America is carried into practice in a thousand ways. The poor are helped because they as human beings have equal claims on the Church with the rich. High and low, rich and poor are all alike to the heralds of the Cross. That is a doctrine which Buddhists sadly need to learn at the present time.

Foreigners interested in Japanese Buddhism will be glad to learn that at last the long promised Buddhist Encyclopædia, called the *Bukkyō Iroha Jiten*, has made its appearance. It covers 1,500 pages, contains one million ideographs, is published in 4 volumes, and sells at 2 yen 50 sen at the Keisei Shoten, Yoshinomachi, Asakusa, Tokyo. The compiler is Mr. Wakahara Keikei and the revisor Dr. Nanjō, the famous Buddhist scholar. It contains biographies of all noted Japanese Buddhists, histories of the establishment of temples, sects, &c., explanations of obscure terms, Chinese and Sanscrit, and a great variety of other useful information.

The Shintō organ, the *Pui-itsu*, is very jubilant over the enterprise in which Dr. Inouye Teisuijirō and others have embarked—the revivification of Shintō by injections of philosophic elixir. The one thing that Shintō has lacked, says this organ, is a philosophy, and now we find a number of scholars, attracted by the solidity of the body known as Shintō, coming forward and undertaking to furnish it with a garment suited to the tastes of men in the last years of the nineteenth century. Hitherto Shintō has lived on from century to century without making any attempt to imitate Buddhism and Christianity in the adoption of attractive costumes or in assuming imposing attitudes, but she now makes this concession to the spirit of the age—she consents to clothe herself in philosophic dress!

Among Shintō sects the 實行教 *Jikkō-kyō*, of which Mr. Shibata Rei-ichi is the leading spirit, is by far the most liberally disposed towards alien religious bodies. In No. 55 of the magazine from which we have just quoted, mention is made of the umbrage caused among Shintoists generally by Mr. Shibata's overtures to Christian Ministers. The *Pui-itsu* defends the course adopted by Mr. Shibata, and adds that it will become earnest Shintoists to be slugging opprobrious epithets at Christians. The sect to which Mr. Shibata belongs dates from the closing days of the Ashi-

kaga Shogunate, when an earnest priest called Hasegawa Kakugyō, at the age of 18, felt so distressed at the civil strife and all its attendant evils under which the nation groaned, that he resolved to try what prayer and abstinence would do towards the deliverance of his fellow countrymen from the miseries of their existence. He ascended Fuji-yama, entered the cave known as Hitōana, and there prayed that the land might be blessed with peace. Not long after, Japan's greatest hero, Hideyoshi Toyotomi, appeared, and the recluse lived to see his prayer answered. Since peace had been prayed for and peace had been granted, the sect which was founded by Hasegawa regarded it as its chief mission to preach peace to the world. Its object has ever been to pour oil on the turbulent waters of life, to promote concord between man and man, village and village and even between Japan and foreign countries. In fraternising with Christians at the Chicago Religious Conference, in extending the hand of friendship to men like Dr. Barrows, Mr. Shibata, says the *Pui-itsu*, is but acting up to the traditions of his sect, whose gospel is that of peace on earth and good-will toward men.

The great Daijingu festival held at Yamada, in Ise, which closed on May 18th, was attended by a vast concourse of people. The actual worshippers are stated to have numbered 250,000. Even the extra railway accommodation provided was not sufficient to meet the demand for seats. The takings of the tea-houses in the district are said to have exceeded the amount realised in three ordinary years.

The advice given to Christians by the *Seikai-no-nihon* is to make more use of lecturing and to publish better magazines than they now possess. There is a good deal of anti-foreign agitation going on among Buddhists and Shintoists. This can best be met by the establishment in Tokyo of a thoroughly efficient lecturing society and the regular delivery in some large hall of Christian lectures.

The *Kokumin-no-imo* observes that crimes of a thoroughly un-Japanese nature are largely on the increase, such as the murder of husbands by wives, parents by children, and the like. That is due to the general looseness of morality. The blow that science has dealt religion in this country, says this organ, is very serious. Religious doubt has resulted in an abandonment of the safe anchoring ground which in former times kept ships from going ashore. In proportion to the number of Buddhist and Shintō temples and the priests connected with them the moral results are lamentably poor. The following tables show the number of Shintō and Buddhist temples and priests, &c.

Year.	Shintō Temples.	Shintō Priests.
A. D. 1883	.....189,873.....	.....14,743
1885	.....192,176.....	.....14,670
1887	.....192,359.....	.....14,192
1889	.....193,299.....	.....14,665
1891	.....193,153.....	.....14,700
1893	.....193,439.....	.....14,751
	Buddhist Temples	Buddhist Priests.
	(Ten).	Shrines.
A. D. 1883	.....72,017.....	.....32,194.....
1885	.....72,104.....	.....34,504.....
1887	.....72,169.....	.....35,324.....
1889	.....72,084.....	.....35,324.....
1891	.....71,859.....	.....35,059.....
1893	.....71,839.....	.....36,205.....

In addition to the above, there were in 1893 46 heads of sects, 143,375 instructors and 45,271 employes of various kinds. The maintenance of the foregoing, involves a large annual expenditure, for which the *Kokumin-no-Tomo* maintains, there is no adequate return in the form of good received.

The *Kokumin-no-Tomo* maintains that what passes as cosmopolitanism in this country is not the real article, but a clever counterfeit. To breadth of view and liberality of sentiment our contemporary has no objection, but to the scepticism to hide or excuse which cosmopolitan principles were professed by certain Japanese, it has a most decided aversion. The course of numerous young men is from ortho-

A CENSUS
OF CHRISTIAN CHARITIES
IN JAPAN.

Feb. 1897.

COMPILED BY J. H. PETTEE,

OKAYAMA, JAPAN.

CHRISTIAN SCHOOLS FOR YOUNG MEN.

(a) Compiler's Estimate.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	No. of Students	Denom.	How supported.	Value of Plant.	Annual Income.	Expense Per pupil.	General Remarks.
Tō Ō Gijuku.	Young Men's Schl.	Hiromae.				(a) 20	Meth.					No report.
Tōhoku Gakuin.	" " "	Sendai.	Sept. 1886	Mission and Rev. M. Oshikawa.	Rev. M. Oshikawa.	154	U.S. Refrmd Church.	Miss. fund and tuition.	\$ 10,000.	\$ 5,000.		
Iokuriku Gakko.	Common Schl.	Kanazawa, Kaga.	1883	Rev. T. C. Winn.	T. Abe.	35	Presby.	" " "	400.			Chugakko grade.
Meiji Gakuin	Academic Theological.	Shiro Kane, Shiba, Tokyo.		Mission.	Rev. K. Ibuka.	Acad. 55 Theo. 25	Presby. & Reformed.	" " "	70,000.		\$ 5.00	
Trinity Theo. School. (San Ichi Shin Gakko).	Theo. Sem.	Tsukiji, Tokyo.		Mission.	Rt. Rev. J. M. Kim.	23	Am. Epis.	Miss. fund				
St. Paul's College. (Fukkyō Gakko).	Col. for Young Men.	Tsukiji, Tokyo.		Mission.	Rev T. S. Tyng.	100	" "	Miss. fund and tuition.				
Aoyama College. (Aoyama Gakuin).	College & Academy.	Aoyama, Tokyo.	1883	Dr. R. S. Macky and others.	Y. Honda, Pres. J. D. Spencer, Dean. E. Chappell, Dean. Y. Honda.	111	Meth. Epis.	" " "	150,000.	18,000.	4-5 yen.	
" " "	Theo. Dep't	" " "	"	" " "	" " "	16	" " "	" " "				
" " "	Boys' Indust. Schl.	" " "	"	" " "	" " "	20	" " "	" " "				
Tokyo Sei Nen Kwai Ya Gakko.	Eng. Night Schl.	Kanda, "	1886	S. Niwa & others.	S. Niwa.	250	Y. M. C. A.	Tuitions & Vol. Cont.	10,000.	500.	50 cts. to \$1.	Designed for those who work during day. Principle of self-support strictly maintained
Tokyo Bapt. Academy. (Tokyo Chu-Gakuin).	Young Men's Schl.	Tokyo.	Sept. 1895	E. W. Clement. G. W. Taft.	T. Watase. E. W. Clement.	20	Bapt.	" "				
Uchū Gakuin.	" " "	Koji Maclū, Tokyo.		Mission.		(a) 20	Universalist					No report.
St. Andrew's Divinity Schl.	Theo. Sem.	Shiba, Tokyo.	1886	S. P. G.	Rev. A. E. Webb.	10	Eng. Epis.	Miss. funds.				Not recognized by Government.
St. Andrew's English Night Schl.	Eng. Night Schl.	Shiba, Tokyo.	1888	Rev. L. B. Cholmondeley.	Rev. L. F. Ride.	50	" "	Fees.	200.			No religious teaching in class. Not recognized by Gov.
Evangelical Seminary. (Fukain Shin-Gakko).	Theo. School.	Tokyo.	Nov. 1887	F. W. Voegelien.	F. W. Voegelien.	4	Ev. Ass.	Mission fund.	1,000.		60 yen per year.	
Bapt. Theological Seminary. (Baptisto Shin-Gakko).	Theo. Sem.	Yokohama.	1884	Rev. A. A. Bennett.	J. L. Dearing.	15	Bapt.	" "	10,000.			
Kyōto Kwan.	High School.	Okazaki.	1890	G. Yoshioka.	M. Shomura.	15	South Pres.	" "	300.	65.	4.	
Nagoya Anglo-Japanese College. (Ewa Gakko).	Literary and Scientific.	99 Minami Baueichō, Nagoya.	1887	A. R. Morgan.	J. P. Richardson.	60	Prot. Meth.	" "	25,000.			
Nagoya Theo. Seminary.	Theo. School.	99 Minami Baueichō,	1896	A. R. Morgan.	H. L. Layman.	3	" "	Gifts.				Part of College.
Meido Gakko	For Young Men.	Nagoya.				20	Can. Epis.					No report.
Nara Shiritsu Jinjō Chugakko.	Middle Schl. course for Boys.	Nara.	1887	Mission.	S. Oshima.	100	Am. Epis.	Miss. fund.	10,000.	3,300.	16.50.	The Bldg. is managed by a com. of Directors appointed by the Bishop. Assumed financial independence Jan. 1, 1897.
Dōshisha University.	College Dept.	Kyoto.	1875	Rev. J. H. Neesima.	Rev. H. Kozuki.	40	Cong.	Endowment, gifts & tuition.	300,000.	15,641.70	7.00	Land 21,091 tsubo. Buildings 3,132 tsubo. (1210 tsubo = one acre)
" " "	Academic "	" "	1896	" " " L.L.D.	K. Ukita.	250	" "	" "				
" " "	Law School.	" "	"	" " "	" " "	12	" "	" "				
" " "	Theo. "	" "	"	" " "	" " "	18	" "	" "				
Holy Trinity Divinity Schl. (Sei Sanchi Shin Gakko).	Theo. Schl. for training Jap. Catechists and Clergy.	No. 18 Concession Osaka.	Sept. 1884	Rev. G. H. Pole.	Rev. G. H. Pole. (Absent)	8	Eng. Epis.	W.C. Jones' fund	20,000.	3,905.	200.00	Students receive a living allowance from the schl.
Taisō Gakwan.	Young Men's School.	Osaka.	Apr. 1886	T. Miyagawa, O. Ando & others.	T. Yoshioka.	Day. 41 Night. 69	Cong.	Tuitions.	100.00	830.50	Day \$1. Night. 50	Bible taught.
Baptist Boys' School. (Tōsei Gakko).	" " "	" "	Mar. 1894	Baptist Miss.	K. Fukuda. J. H. Scott.	60	Bapt.	Tuitions & Miss.	500.		5.	Eng. only.
Osaka English School (?)	" " "	" "	Feb. 1892	Rev. W. Wynd.	Rev. W. Wynd.	35	" "	" " "			.30	Eng. & Bible taught.
Sekai Bapt. Boy's Schl. (Sekai Gakko).	" " "	Sakai.	Sept. 1885	J. H. Scott.	J. H. Scott.	15	" "	" " "				Meets in chapel.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual Income.	Expense Per pupil.	General Remarks.
Kwansei Gakuin. (<i>Anglo-Japanese College</i>).	Young Men's School.	2 Miles east of Kobe.	Oct. 1889	Biblical Dept. J.C. Newton, D. D. Academic Dept. W. R. Lambuth, D. D. & N. W. Udy, Rev. H. J. Foss.	T. Yoshioka, J. C. Newton, D. D. Dean S. H. Wainwright M. D. Prin. Rev. H. Moore.	90	So. Meth.	Miss. fund.	40,000.	300. ⁶⁰	2. ¹⁰	Biblical, Academic and College Dept. Also has a self-help soc. to aid poor students.
English Mission Schl. (<i>Kobe Ken Ko Gijyuku</i>).	" " "	No. 5 Nakayamate. Kobe.	1878	Rev. H. J. Foss.	Rev. H. Moore.	72	Eng. Epis.	S. P. G. & tuition	5,000.	1,200.	30. ⁰⁰	II. Hughes permanent prin. absent on furlough.
Japan Bapt. Institute of Kobe. (<i>Nippon Baptist Gakko</i>).	" " "	20 Hill, Kobe.	Feb. 1896	G. W. Taft.	G. W. Taft.	82	Bapt.	Tuition & gifts.		200.		Average per month 35. Bible taught. Meet in Bap. church classrooms. No report.
Palmer Ei Gakuin.	" " "	Kobe.				(a) 20	So. Meth.					
Okayama Ei Gakko.	Schl. for poor boy's and Eng. night class combined	Okayama.	Jan. 1896	T. Koizumi & others.	T. Koizumi.	27	Cong.	Work & Vol. Cont.				3. Strictly self sup. Two hours teaching; work rest of day. Av. daily earning ten cents. Teaching between 3 and 9 P. M.
Oita Eigo Gakko.	For Young Men.	Oita.	1894	Rev. S. E. Hagar.	Mr. Yanagihara.	20					100.	
Chinzei Seminary. (<i>Chinzei Gakko</i>).	College & Theo. Schl.	Nagasaki.	Oct. 1881	Dr. C. S. Long.	Rev. E. R. Fulkerson.	115	Meth. Epis.	" "	10,000.	1,000.		
Steele College. (<i>Higashiyama Gakuin</i>).	Academic Dep't.	No. 9 Oura Higashiyamate Nagasaki.	1886	Rev. A. Oltmans.	Rev. A. Pieters.	42	Reformed Church.	Miss. fund.	10,000.	3,500.	5. ⁰⁰	Equal to literary course of Koto Chu Gakko except last year.
" " "	Theological Dep't	" "	" "	" "	Rev. R. B. Grimman.	6	" "	" "				
Totals. No. 41						2143						

TABLE No. II.

CHRISTIAN SCHOOLS FOR YOUNG WOMEN.

(a) Compiler's Estimate.

Name.	Location.	Date.	By whom Organized	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual Income.	Expense Per pupil.	General Remarks.
Kushiro Jo-Gakko. <i>Hakonei Jo-Gakko</i> . (Northern Star).	Kome Machi Kushiro, Hokkaido. Sapporo, Hokkaido.	1886	Miss S. C. Smith.	Miss S. C. Smith. Miss C. Rose.	(a) 20	Eng. Epis.			780 yen & tuitions.	3 ⁰⁰ yen	No report received.
<i>Sasaku Jo-Gakko</i> (Cultivate quietly).	Oturu, "	1895	Miss C. Rose.	Miss C. Rose.	55	Presby.	Miss. funds and tuitions.				29 sen for day pupil. 18 boarders.
Hakodate Sei-wa Jo-Gakko.	Hakodate "				(a) 15	Eng. Epis.	Miss. funds and gifts.				Especially intended for poor girls.
Iai Jo-Gakko.	" "				(a) 15	Meth.					No report.
Hiromae Jo-Gakko.	Hiromae, Aomori Ken.				(a) 20	" "					" "
Miyagi Girls' School. (<i>Miyagi Jo-Gakko</i>).	Sendai.	Sept. 1896	U. S. Reformed Church.	Miss L. Zurluh.	58	U. S. Reformed Church.	Miss. funds and tuitions.	5,000.8	2,950.		
Shimrei Jo-Gakko.	" "				(a) 20	Bapt.					" "
Takata Eiwa Jo-Gakko.	Takata, Echigo.				(a) 20	Presby.	" "				" "
Jōmō Kyōri Jo-Gakko.	Mayelashi.		Maebashi Christians.	K. Matsumoto.	30	Cong.		1,300.		3.20.	
Kanazawa Girls' School. (<i>Kanazawa Jo-Gakko</i>).	Kanazawa, Kaga.	1884	Rev. T. C. Winn.	K. Sano.	30	Presby.	" "				
St. Margaret's School. (<i>Rikkyo Jo-Gakko</i>).	Tsukiji, Tokyo.		Mission.	T. Shimidzu.	73	Am. Epis.	" "				
Ladies' Seminary.	Bancho, "		" "	Mrs. T. Okashima.	37	" "	" "				

Name.	Location.	Date	By whom Organized	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual income.	Expense Per pupil.	General Remarks.
Smith Curtis Home. (<i>Santai Eisei Jo-Gakko</i>).	Tokyo.	1875	Rev. and Mrs. J. H. Arthur	A. H. Kidder.	50	Bapt.	Miss. fund and tuitions.	11,000.	Tuitions= $\frac{1}{3}$ of sch. exp.	5. ⁰⁰	
Aoyama College. (<i>Aoyama Jo-Gakko</i>).	Aoyama, Tokyo.	1888	Dr. R. S. Maclay and others	Miss Watson.	135	Meth. Epis.	"				Preparatory and Industrial Dep't.
St. Hilda's Miss. Schl. (<i>Karen Jo-Gakko</i>).	Azabu, Tokyo.	1888	St. Hilda's Miss.	Miss Rickardo.	49	Eng. Epis.	"				Sho Gakko under government rules. Bible taught.
Young Ladies Institute. (<i>Joshi Gakuin</i>).	33 Kami ni Naicho, Tokyo.	Sept. 1890			97	Presby.	"	35,000.	3,850.	5. ⁰⁰	Formed by union of Graham Sem. and Sakumi Gakko.
Anglo Japanese Girls' Schl. (<i>Eisei Jo-Gakko</i>).	244 A & B Bluff, Yokohama	1885	Miss Britton.	Miss M. M. Kulms.	53	Protest. Meth.	"		4,928. ¹⁸	3.30-4.00	Biblical and secular education.
Girls' Union Schl. (<i>Kyōritsu Jo-Gakko</i>).	212 Bluff, Yokohama.	1871	Mrs. M. Pruyn. L. M. Pierson. Miss J. N. Crosby. Rev. E. S. Booth.	Miss R. L. Irving.	90	Undenom.	Women's Union Miss. Soc.		2,000.	5. ⁰⁰	
Ferris Seminary. (<i>Ferris Jo-Gakko</i>).	178 Bluff, Yokohama.	June 1875		Rev. E. S. Booth.	96	Dutch Refrm.	Miss. fund and tuitions.	20,000.	1,500.	5. ⁰⁰	
Soshin Jo-Gakko.	34 Bluff, Yokohama.	1891			50	Bapt.					No report.
Tō-Kwai Jo-Gakko.	Shimoka.				(a) 20	Univers.					
<i>Siryū Jo-Gakko</i> . (Pure Stream).	Nagaya.			Miss Alling.	65	Meth.	"				No report received.
<i>Kinjo Jo-Gakko</i> . (Golden Castle).	"	1889			50	Presby.	"				" "
Meido Jo-Gakko.	"				(a) 20	Can. Epis.					" "
Dōshisha Jo-Gakko.	Kyoto.	1877	Mission.	M. Matsura.	48	Cong.	"	5,000.	1,182.		Is just assuming independence. Land=3,500 (<i>subo</i>), Building=408 (<i>subo</i>).
St. Agnes School. (<i>Kyoto Heian Jo-Gakuin</i>).	"		"	Rev. A. D. Gring.	57	Am. Epis.	"				
Wilhelm Girls' Schl. (<i>Wirumina Jo-Gakko</i>).	22 Concession, Osaka.	Jan. 1884	Mrs. A. M. Drennan.	Miss A. Morgan.	25	Cumberland Presby.	"	9,200.	2,500.		Boarding Dept. aims to be self supporting.
Baikwa Girls' Schl. (<i>Baikwa Jo-Gakko</i>).	Tsabori, Urueho, Osaka.	Jan. 1878	Osaka Christians.	Rev. A. Miyake.	79	Cong.	Tuitions & vol. gifts.			4. ⁰⁰	
Naniwa Jo-Gakko.	Osaka.	1886		T. Shimidzu.	60	Presby.	"	30,000.			
Bishop Poole Girls' Schl. (<i>Poore Jo-Gakko</i>).	12 Concession, Osaka.	Jan. 1890	Miss Boulton. Miss Tristram.	Miss K. Tristram.	77	Eng. Epis.	"	12,000.	1,000.		
Ladies' Institute. (<i>Kwansei Kōō Jo-Gakko</i>).	Osaka.		Mrs. B. T. Laning.	I. Mori.	40	Am. Epis.					
Kobe Girls' Schl. (<i>Shōwa Jo-Gakko</i>).	3 Nukayamate, Kobe.	1888	Rev. H. J. Foss.	Ditto.	30	Eug. Epis.	"	25,000.			
Kobe College. (<i>Kobe Jo-Gakuin</i>).	60, Yamamoto-dori, Kobe.	Oct. 1875	Miss Talcott.	Miss S. A. Searle.	72	Cong.	"	15,000.	1,000. & tuitions	4. ⁰⁰	
Shūrei Jo-Gakko.	Himeji.				(a) 20	Bapt.					No report.
Okayama Girls' School. (<i>Sanyō Jo-Gakko</i>).	Miso Mura, Okayama.	1886	Okayama Christians.	O. Mochizuki.	57	Cong.	Conts. & tuitions.	2,500.		4. ⁰⁰	
<i>Jussai Jo-Gakko</i> . (Pure character).	Takahashi, Bitchu.	1880	Takahashi Christians.	Mrs. Fukunishi.	163	"	"	3,200.	1,000.	3. ⁰⁰	No foreign teacher.
Tottori Jo-Gakko.	Tottori.	1887	Tottori Christians.		30	"	"				

Name.	Location.	Date.	By whom Organized.	Present Director.	No. of students.	Denom.	How supported.	Value of plant.	Annual Income.	Expense Per pupil.	General Remarks.	
Matsuyama Girls' Schl. (<i>Matsuyama Jo-Gakko</i>).	Nibancho, Matsuyama.	Sept. 1886	K. Ninomiya.	Ditto.	92	Cong.	Tuitions & vol gifts.	10,000.	127. ⁶²	4. ⁵⁰	If all branches are taken.	
Hiroshima Girls' Schl. (<i>Hiroshima Jo-Gakko</i>).	Hiroshima.	1890	Miss N. B. Gaines.	Miss N. B. Gaines.	72	Meth.	Miss. fund.	6,000.	tuitions, 300.	3. ⁰⁰	Tuitions range from 15 to 60 cts. according to grade.	
Henrich Memorial Home. (<i>Batacu Jo-Gakko</i>).	Yamaguchi.	Apr. 1891	Miss O. M. Blunt.	Miss O. M. Blunt.	25	Baptist.	Miss. fund and tuitions.	5,250.	750.	2. ⁵⁰	On the Mt. Holyoke plan.	
<i>Kijo Jo-Gakuin</i> . (Castle of Light).	"	1890	Rev. J. B. Ayres. S. Hattori.	Miss G. S. Bigelow.	20	Presby.	"	2,000.		4. ⁰⁰	Middle School.	
Fukuoka Girls' Schl. (<i>Ei-na Jo-Gakko</i>).	Tenjin-no-cho, Fukuoka.	1884	Miss J. M. Gheer.	Mrs. C. Van Petten.	80	Meth.	W. F. M. Soc.	10,000.	4,000. to 5,000.			
Kumamoto Jo-Gakko.	Kumamoto.	1881	Rev. D. Ebina.	Mrs. Takezaki.	35	Cong.	Tuitions & Cont.	1,200.	1,000.	3. ⁵⁰		
Kwassui Jo-Gakko.	Nagasaki.	1879	Misses Russell and Gheer.	Miss E. Russell.	170	Meth.	Tuitions & 56 Scholarships.	40,000.	1,000.	3. ⁰⁰		
Sturges Seminary. (<i>Umagasaki Jo-Gakko</i>).	14 A Oura, Nagasaki.	1887	Miss M. E. Brokaw.	M. Saito. Miss H. M. Lansing.	52	Reform'd Church.	Tuitions & Miss.	9,000.	2,800.	3. ⁵⁰	Chui Gakko.	
Totals. No. 46					2491							

TABLE No. III.

TRAINING SCHOOLS FOR WOMEN.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	No. of Students.	Denom.	How supported.	Value of plant.	Annual Income.	Expense Per pupil.	General Remarks.
St. Hilda's Miss. Schl. (<i>St. Hilda's Dento-Gakko</i>).	Women's Bible Schl.	Azabu, Tokyo.	1889	St. Hilda's Miss.	Miss Thornton.	18	Eng. Epis.	Miss. fund.				
Seisho Gakkwan.	" " "	Tokyo.				24	Presb.	" "				
The Bible Reader's Schl. (<i>Kyofuten Dento-Gakko</i>).	" " "	212 Bluff, Yokohama	1881	W. Union Soc.	Mrs. L. H. Pierson.	124	Udenom.	Gifts.				On faith system.
Drenan Bible Institute.	" " "	Tsu, Ise.				16	Camb. Pres.	"				
Doshisha Kanbyofu Gakko.	Training School for Nurses.	Kyoto.		Mission.	Dr. N. Kodama.	10	Cong.		6,000.			
Bible Women's Home.	Women's Bible Schl.	17 Concession, Osaka.	1890	Miss Cox.	Miss Boulton.	4	Eng. Epis.	W.C. Jones' fund	3,000.	500. ⁰⁰	100. ⁰⁰	
Kobe Women's Evan. Schl. (<i>Kobe Fujin Dento Gakko</i>).	" " "	59 Nakayamate, Kobe.	Nov. 1884	Misses Barrows and Dudley.		21	Cong.	Miss. fund and tuitions.	1,800.		4. ⁰⁰	To fit women for direct evangel. work.
Kobe Nurse Training Schl. (<i>Kobe Kanbyofu-Gakko</i>).	Nurses Training Schl.	Nakayamate, Kobe.	1891	Rev. H. J. Foss.	Ditto.	7	Eng. Epis.					
Kochi Bible School.		Kochi.				10	Presb.					
Training Class		Saga.				4	"	R. C. A's fund.				
Totals. No. 10					238							

TABLE No. IV.

KINDERGARTEN.

(a) Compiler's Estimate.

Name.	Location.	Date.	By whom Organized.	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
The Tsukiji Kindergarten.	Tsukiji, Tokyo.	Jan. 1896	Mrs. G. F. Topping.	Ditto.	25	Bapt.	Tuitions.	100.	500.	Per year 20 yen ann.	Schl. is for foreigners.
Shintomi Chō Yōchi-en.	Tokyo.	May 1896	Mrs. G. F. Topping.	Ditto.	50	"	Miss. funds.			2.00 ann.	Schls for poorest Japanese
Pure Heart Kindergarten.	Maebashi.	1895	A. B. C. F. M. Missionaries.	Miss Hirose.	11	Cong.	Vol. cont.				
Airinsha.	Kyoto.	1892	Dr. Gordon.		40	"	Tuitions & vol. cont.				
Kindergartens. (2)	"				100	Presby.	"				
Kindergarten.	"	1897	Miss Denton.	Miss Kuroda.	(a) 20	Cong.	Miss. funds.				
Tani Mechi Kindergarten.	Osaka.	1894	Miss Haworth.		20	Presby.					
Sakai Kindergarten.	Sakai.	1894	Miss Haworth.		30	"	" "		40.		
Zen-Rin Yōchi-en.	Kobe.	1895	Mrs. R. A. Thomson.	Ditto.	50	Bapt.	" "				For poor children.
Glory Kindergarten. (Shōei Yōchien)	"	Sept. 1889	Miss A. L. Howe.	Miss K. Wakayama.	60	Cong.	Miss. funds and (a) tuitions.	2,500.			
Akashi Kindergarten. (Akashi Yōchien).	Akashi.	1891	S. Ishida, E. Hirai.	T. Sudzuki, T. Kasuiwagi.	35	"	Conts. & tuitions.		165.	.25	
Hiroshima Kindergarten. (Hiroshima Yōchien).	Hiroshima.	1890	Miss Gaines.	Miss F. Koga.	45	Meth.					
Yamaguchi Kindergarten.	Yamaguchi.				40	Presby.	"				No report received.
Total. No. 14					526						

TABLE No. V.

SCHOOLS FOR THE POOR.

(a) Compiler's Estimate.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
School for Poor.		Sapporo, Hokkaido.	1894	Dr. Nitobe.	Ditto.	40	Friends.	Private gifts.			3.00 an.	No late report.
" " "		" "	1895		T. Iwanaga.	20	Presby.	Miss. funds.			5.00 an.	" " "
Commercial Night Schl.		Otaru, Hokkaido.	1894		Tsuda.	35	"	Tuitions.			300. an.	" "
Schl. for Poor Children.		Ishikari, Hokkaido.	1894	M. Oshikawa.	S. Fukui.	30	Ger.Reform	Miss. funds.			3.50 an.	" "
Schl. for Poor. (Ijū-min Gakko).		Aomori.		Miss G. Sathon.	Rev. J. Chappell.	(a) 30	Am. Epis.	Miss. funds and fees.				
Iwato Kōei. (Work Soc.)		Sendai.	1892		M. Oshikawa.	64	Ger.Reform	Schl. fund of Tohoku Gakuin & work of inmates		1,912.21	32.40 an.	
Youth's Self Help Soc. (Yōmei Jiko Kōen).		"	1893		Miss F. E. Phelps.	35	Meth. Epis.			165.00		
Eiwa Shō Gakko.		Kanazawa, Kaga.	1886	Miss Porter.	M. Atoji.	70	Presby.	Miss. fund.				
Kamazawa Shō Gakko.	Children's School.	" "				74	"	"				
Kawakami Indus. Schl.		" "	1893	Wom. Miss. Soc. of Can. Meth. church.		30	Can. Meth.					

N a m e .	Class.	Location.	Date.	By whom Organized.	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
Jizen Gakko.		Fukui.	1894		Rev. G. W. Fulton.	20	Presby.	Private Cont.				
<i>Dokuritsu Gakko.</i> (Independent Schl).		Tokyo.	1889	Mrs. T. Kato.	Ditto.	(a) 30	"		40.00			Very slight as only day pupils.
Fukuei Kwai.		"	1894	Miss K. V. Johnson.	Mrs. Wakayama.	52	Christian.	S.S.in Louisville, Ky.			7.00	
Komagome Him-min-Gakko.	For the poor.	"	1894	M. Kolayashi.	M. Naritomi.	73	Meth.	Komagome M. E. Church.			38.40 an.	
Harrison Memorial Girls' Indust. Schl.		Aoyama, Tokyo.	1893		Miss E. Blackstock.	25	"	Partially Self Support.				
Keimo Shō Gakko No. 1.		Tokyo.				150	Presby.	" "				
Work School.		Iiingo, Tokyo.		Mrs. Dr. Draper.	Miss M. B. Griffiths.		Meth.			500.00		
Shinagawa Shō Gakko.		" "				90	" "	" "				
Ragged School.		Shinami cho, Shiba, Tokyo.	1889	Archdn. Shaw.	M. Nakamura.	62	Eng. Epis.	Miss. fund.				36.00
Schl. for Poor. (<i>Hin-min Gakko</i>).		Matsushita cho, Tokyo.		Mission.			Am. Epis.	Miss. funds and fees.				
Keimo Shō Gakko No. 2.		Atagoshita, Tokyo.	1880	Rev. O. M. Green.	Mrs. J.M. McCauley.	225	Presby.	Miss. funds and tuition.	1,500.00	375.00	Per year. 6.00	
Seikei Shō Gakko.	Children's Schl.	Kobiki cho, Tokyo.	1882	Rev. & Mrs. White.	Komoriya.	125	Bapt.	Miss. funds and fees.	200.	70.		
School for Poor. (<i>Hin-min Gakko</i>).		Kameoka cho, Tokyo.		K. Kaiba.		(a) 30	Am. Epis.	" "				
" "		Odawara cho, Tokyo.		Miss A. M. Perry.		(a) 30	" "	Miss Perry and conts.				
" "		Hachyo bori, Tokyo.		" " "		(a) 30	" "	" " "				
" "	Industrial Weaving School.	Tsukudajima, Tokyo.		" " "		(a) 30	" "	Miss Perry and work.				
Day School for Poor.	Day School.	Shintomi cho, Tokyo.	1887	Archdn. Show.	K. Naito.	73	Eng. Epis.	Miss. fund.				3.65 an.
Charity Class.		Koishikawa, Tokyo.		Miss Whitman.	Miss Whitman.	20	Bapt.					
Faithful Friend's Schl. (<i>Yushin Gakko</i>).	Primary Schl.	Shiba Ku, Tokyo.	Jan. 1895	G. Binford.	Ditto.	30	Soc. of Friends (Yū Kwai).	Miss. funds donation & tuition.	20.00	120.00	Per year. 2.60	Only forenoons. Theo. students teach. Associated Sunday Schl. with 70 members.
Place of Showing the Light. (<i>Mei-Dō-Kwan</i>).	" "	" "	Sept. 1895	Joseph Casand.	C. Kaifu.	50	Soc. of Friends.	" "			Per year. 2.40	Poorer children improve or drop out. Schl. fills up with a better class.
Jōgō Gakko.	" "	Koishigawa, Tokyo.	Feb. 1895	Mission.	S. Fujimoto. E. Inazawa.	81 (a) 30	Evang. Prot. Miss. German & Swiss. Christian.	Conts.	About 1,000.	400.00		No report.
Sūnin Gakusha.	School for poor.	Iikura 5 chome, Azabu, Tokyo.				(a) 30	Am. Epis.	Miss. funds.				
School for Poor. (<i>Hin-min Gakko</i>).		Kawagoe, Tokyo.		Rev. J. C. Ambler.		(a) 30	" "	" "				
" "		Kodan, Tokyo.		Mission.		(a) 30	" "	" "				
" "		Shitaya, Tokyo.		"		(a) 30	" "	" "				
Joshi Shokugyō Gakkwān.	Wom's Indust. Schl.	Reinanzaka, Tokyo.	1895		N. Ugawa.	23		Work.		200.00		
School for Poor.		Onnabake, Chiba Ken.		T. Yamagata.		(a) 30	" "	" "				
Sumiyoshi Chō Kōgō Shō-Gakko.	Children's Schl.	Sumiyoshi cho, Yokohama.	1873	Mrs. J. C. Hepburn.	Misses Balling & Case	220	Presby.	Miss. funds and fees.	1,500.	600.	6.00 an.	
Night School.		Nishino, Aichi Ken.	1892	S. Shinuidau.		20	"	Local Christians.				

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	No. of students.	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
Yōrin Night School.		Nagoya.	1895	Rev. J. C. Robinson.	Rev. J. C. Robinson.	30	Can. Epis.	Miss. funds.		125.00		
Airin-sha Night School.		Kyoto.	1892	Dr. Gordon.	Ditto.	40	Cong.	Vol. conts. and tuition.		35.00		
Kwasui Shō-Gakko.		Osaka.	1894	Miss Haworth.		80	Presby.	Miss. funds.				
Fukushi Charity Schl. (Aren Gakko).		"	1891	Bishop. MayKim.	Y. Hayashi.	87	Am. Epis.	" "		300.00	3.00	
Aizen Jōshūjo Kwaī. (Industrial Soc.).		"	1891	Japan Epis. Church.	Chikashige.	25	" "	" "			15.53	Per year.
Fukyu Jinjo Shō-Gakko.	Primary Schl.	S. Mikimachi, Wakayama.	1891	Harutakeyama.	K. Takimoto.	45	Presby.	Conts.	50.00	156.00	3.46	
Kobe Shōwlen Yū-Gakko. (Night Schl. for Poor).		Higashi Kawasaki-cho, Kobe.	1888	Tanon Church.	M. Kobayashi.	100	Cong.	"	50.00	120.00	.08	Matches & Soap factory. Song & prayer 3 times daily.
Zenrin Night Schl.		Kobe.	1896	Teachers of Kindergarten.	Mrs. Thomson.	24	Bapt.	Miss. funds and fees.				
Night School.	Charity Schl.	Nakamachi, Kobe.	Jan. 1896	Miss Dudley.	Mrs. Kokubu.	30	Cong.	Gifts & conts.			.32	
" "		Okayama.	1891	Okayama Church.	Mrs. Tsuji.	10	"	Wom's Soc.		36.00	3.00	For poor Children.
Hanabatake Jinjo Shō Gakko. (Way of Salvation House). <i>Kyūto Ken.</i>	Primary School.	"	1896	Miss Adams.	Mr. H. Onoda.	25	"	Miss Adams and friends.	20.	100.		School recognized by Gov. For beggars.
Industrial & Night Schl.		Matsuyama.	1891	Miss C. Judson.	S. Nishimura.	60	Cong.	Miss Judson and friends.			10.00	Per year.
" "		Miyazaki.	1893	Miss. & Church.	M. Hara.	15	"	Vol. conts.			.50	
" "		Miyakonojo.	1894	H. Moteki.		25	"	Supt & vol. conts.				
" "		Nagasaki.	1895	Epworth League.	C. Toyama.	50	Meth. Epis.	Self support.		40.00		
Night School.	For Young men.	Kagoshima.	1896	Kagoshima Christians.	Judge Maki.	50	Interdenom.	Tuition & conts.				
Totals. No. 56						2788						

TABLE No. VI.

ORPHAN ASYLUMS.

(a) Compiler's Estimate.

Name.	Location.	Date.	By whom Organized.	Present Director.	No. of students.	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
Hakubi Kōji-in. (Orphan Asylum).	Manbetsu, Hokkaido.	1892	Rev. T. Hayashi	Ditto.	22	Presby.	Work & conts.				1350 acres of which 120 now under cultivation. Total cost \$1650, payable within 8 yrs. from 1894. 17 families of colonists.
Morning Star Asylum. (Glo-Sci-En).	Nishi Nasunohara, Tochigi.	1891	S. Hongo.	Ditto.	41	Cong.	Vol. conts. Work on Farm.				
Jūmō Orphanage. (Jūmō Kōji-in).	Mayebashi, Joshū.	1892	H. Kaneko.	Ditto.	16	"	Work of Family		198.65		
Orphanage.	Kanazawa, Kaga.	1893	Miss Veazey.	Ditto.	13	Can. Meth.	W. Miss. Soc.				No report received.
Kanazawa Orphanage. (Kanazawa Kōji-in).	" "	1893	Mrs. Winn.	J. Hiroki.	29	Presby.	Private gifts.				
Girls' Orphan Asylum. (Kōjo Gakko-in).	Ōji.	1890	R. Osuga.	Ditto.	40	Epis.	Vol. conts. & work Epis. funds.	1,500.			

Name.	Location.	Date.	By whom Organized.	Present Director.	No. of students	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
John Bishop Orphanage.	Azabu, Tokyo.	1892	S. Hilda's Miss.	Mrs. Yoshida.	25	Eng. Epis.	Miss. funds.				
St. Andrew's Orphanage.	" "	1891	Archdeacon, Shaw.	Baroness Sannomiya & Mrs. Komano.	13	" "	Vol. conts.	2,200.	800.		
Self Help Soc. (Jijo Kuai).	Nagoya.	1891	T. Miyazaki.	Ditto.	38	Epis.	Vol. cont. & work.				No report received.
Yū-rō-in	" "	Jan. 1891	Rev. J. C. Robinson.	Ditto.	27	Can. Epis.	Vol. cont. and earning.	1,100.	500.	an. 20.00	Free School for poor child, maintained in Yōrōin.
Nobi Orphanage. (Nobi Haijū-in)	9 Kamocho, Gifu.	May 1896	Y. Igarashi.	Ditto.	15	Presby.	Cont. & earning.		41.80	2.65	
St. John's Church, Women's Soc. Home for Orphans. (Sei Yokane Pujin Kuai, Fuzoku Osaka Kyōji-in.)	45. Ichome Doshūmachi, Osaka.	1889	Women's Soc. of St. John's Church.	Mrs. K. Kanbe.	22	Eng. Epis.	Board of Officers of W. Soc.	3,500.	650.00		
Orphan Industrial Schl. (Haku-dō-Sha).	Osaka.	1889	K. Kobashi.	Ditto.	15	Am. Epis.	Work & vol. cont.	800.	381.00		"Teach Christ, farming & elementary branches."
Sakai Orph. Indus. Schl. (Kōji Jūshūgō Kuai).	Sakai.	1893	Y. Moriyama.	Ditto.	11	" "	Vol. cont.		372.00		No report received. Rog weaving.
Kobe Orphan Asylum. (Kobe Kōji-in)	Kobe.	1890	K. Yoshikawa.	Ditto.	28	Cong.	Work & cont.	350.	421.20		
Okayama Orphanage. (Okayama Kōji-in).	Okayama.	1887	J. Ishii.	Ditto.	260	" "	" "	(a) 5,000.	7,481.20		Farm Colony at Chausubara, Hyuga.
Chofu Orphanage. (Chofu Kōji-in)	Chofu, Yamaguchi.	Oct. 1891	Miss H. M. Browne. Mrs. E. Sharland.	K. Shindo. Miss H. M. Browne.	25	Bapt.	Gifts.			2.00	
Hiramatsu Orphanage. (Kiyasu Kōji-in).	Hiramatsu, Chikuzen.	1892	Dr. T. Nishi.	Ditto.	8	Epis.	Dr. Nishi and others.			2.60	
Orphanage.	Kumamoto.	1895	Miss Russell.	Miss Shimomura.	18	Meth.					Numbers limited
Totals. No. 19					664						

T A B L E N o. VII.

HOMES FOR VARIOUS CLASSES.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	Number inmates.	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
Ainu School.	Day School for Ainu.	Harutori, Hokkaido.		Miss Payne.	Miss Payne	45	Eng. Epis.					No recent report.
" "	" "	Tongeshi, "		" "	" "	8	" "					" "
" "	" "	Moshiria (?) "	1896	" "	" "	12	" "					
Rest House.	Yor Ainu.	Sapporo, "	1893	Rev. J. Batchelor.		10	" "	Vol. conts.				A hospital.
Training School.	" "	Hakodate, "	1893		Mr. C. Nettleship.	20	" "	Mission.				
Ji-Ei-Kwan.		Tokyo.	1888	Rev. N. Tamura.	Rev. N. Tamura.	31	Presby.	Vol. cont. & work.	8,000.	300.00	6.50	No recent report received.
Lepet Home. (Haten).	Home for lepers.	Near Tokyo.		Miss Youngman and others.	Dr. Otsuka.	6	" "	Vol. conts.				Money needed for a men's house.
(Ji-ai-Kwan). Home of Mercy & Love.		Tokyo.	1895	Customs Reform Soc.		5	Protestant.	Am. & Jap. Christian wom.	1,000.			The Home is for the purpose of instructing rescued women in some line of industry.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	Number Inmate.	Denom.	How supported.	Value of plant.	Annual Income.	Expense per pupil.	General Remarks.
Draper Christian Blind School.	For the blind.	Yokohama.	1892	Mrs. Dr. Draper.	Miss M. B. Griffiths.	30	Meth.	Vol. conts.				
<i>Yōmeigoto</i> (Home for Aged & Orphans).		Nagoya.	1891	Rev. J. C. Robinson.	Rev. J. C. Robinson.	27	Can. Epis.	" "	1,100.00	500.00	Per year. 21.00	
Home for the Destitute. (<i>Jizen Koen</i>).		"	1891		Mrs. S. Yoshikawa.	6	Meth.	Vol. conts. & work.		78.69	9.00	No late report.
<i>Ihaji Hoiku Kwan</i> (Crèche).	Day Nursery.	Kobe.	1895	Rev. and Mrs. R. E. M'Alpine.		15	Presby.	Vol. conts.				A Day Nursery for Young Children of the Working Poor.
Leper Hospital.	Hospital.	Fujiokamura, Kumamoto.	1894	Miss Riddell and others.		20	Eng. Epis.	" "				
Totals. No. 13						235						

TABLE No. VIII.

HOSPITALS AND DISPENSARIES.

Name.	Class.	Location.	Date.	By whom Organized.	Present Director.	No. In-patients.	Denom.	How supported.	Value of plant.	Annual Income.	Expense per patient.	General Remarks.
Tokyo Memorial Cottage Hospital (<i>Akasaka Byo-in</i>)	Hospital.	17, Hikkavacho, Akasaka, Tokyo.	1887		Dr. W. Whitney. K. Kitajima.	12	Friends.	Fees & Charity.	5,500.	1,359.77 1,390.90	150.00 an.	No late report.
St. Luke's Hospital	"	Tokyo.			K. Osada, M. D.		Am. Epis.	4,000 Endow.	8,000.			
Good Samaritan Dispensary. (<i>Samaritan Byo-in</i>).	"	Fukagawa, Tokyo.	1890		Rev. Y. Sugiura.		" "	Fees & donation.	8,000.			
St. Hilda's Dispensary. (<i>Saijido</i>).	"	Azabu, Tokyo.	1889		Nurse G. White.		Eng. Epis.	Mission funds.				
St. Hilda's Branch Dispensary.	"	Kyōbashi, Tokyo.	1891		" H. Jones.		" "	" "				
Saving and Healing Dispensary. (<i>Shōjo Kwai Shinanjojo</i>)	Dispensary.	Sarugadai Kanda, Tokyo.	1893		K. Takata.	99	Protestant.	Vol. conts.	32,878.	107,272.		
<i>Dōshisha Byo-in</i> (Dōshisha Hospital).	Hospital.	Kyoto.	1887	Dr. Berry.		164 in 8 months	Cong.	Fees.		3,016.	24, 21, & 15. per month.	No present director. Land 1,200 <i>tsubo</i> . Building 555. <i>tsubo</i> .
Church Dispensary (<i>Seiyū-in</i>).	Dispensary.	"			Rev. A. D. Grieg.		Am. Epis.					
Sarah Porter.	"	Kamichojo machi, Kyoto.	Oct. 1891	Y. Hishikawa & Sarah Porter.	Dr. T. Hishikawa.		Presby.	Salaries excepted Self supporting.				
Eternal Spring Hospital. (<i>Chūshū Byo-in</i>).	Hospital.	Shimanouchi, Osaka.	1878		Dr. Fujinaka.		Cong.	Fees.	4,000.			
Branch of Chōshun.	"	Namba, Osaka.	1894		Dr. Fujinaka.		"		1,500.			
Naniwa Dispensary.	Dispensary.	Naniwa, Osaka.	1875		J. Maegami.		"		600.			
St. Barnabas' Hospital. (<i>St. Barnabas Byo-in</i>).	Hospital.	Osaka.	1874		Dr. H. Laning.		Am. Epis.		15,000.	3,412.		
Hyogo Dispensary.	Dispensary.	Hyogo.	1874		Dr. Kawamoto.		Cong.	Com. of Christian Physicians.				
Living Water Dispensary and Hospital. (<i>Kwassai Byo-in</i>).	"	Nagasaki.	1893		Dr. M. A. Saganuma.		Meth. Epis.	Fees & Cont. of W.F.M.S. of M. E. Miss.				
Totals. No. 15												

GENERAL SUMMARY.

Class.	No.	No Students.	Class.	No.	No Students.
Theo. Seminaries, Protestant.	12	163	Day or Night Schls. Mostly for the Poor. Rom. Cath.	70	3604
" " Rom. Cath.	1	42	" " " " " " " " Greek Church.	2	69
" " Greek Church.	1	11	Total.	128	6461
Total.	14	216	Orphan Asylums, Protestant.	19	664
Boys' Schools, Protestant.	29	1980	" " Rom. Cath.	20	2021
" " Rom. Cath.	2	206	Total.	39	2686
" " Greek Church.	1	53	Homes for Various Classes, Protestant.	13	235
Total.	32	2239	" " " " Rom. Cath.	2	100
Women's Train. Schools, Protestant.	10	238	Total.	15	335
Girls' Schools, Protestant.	46	2491	Hospitals and Dispensaries, Protestant.	15	
" " Rom. Cath.	3	180	" " " " Rom. Cath.	16	
" " Greek Church.	1	77	Total.	31	
Total.	50	2748	Whole Number of Institutions reported.		333
Kindergartens, Protestant.	14	526	" " " " " "		15448
Day or Night Schls. Mostly for the Poor. Protestant.	56	2788			

EXPLANATIONS AND COMMENTS

After unanticipated delays resulting from causes largely beyond our control this second revision is now issued. The tables though much fuller and more accurate than any previously published are still incomplete.

The difficulties attending the collection of data for such a census, are surprisingly great. Many of the best workers are too busily engaged in making history to spend time in recording it. Some have conscientious objections to all enumerations of this sort. Still others find the furnishing of information asked a disagreeable and perhaps difficult task and hence put it off from day to day in some cases from season to season.

We desire to extend our hearty thanks to all who have assisted in preparing these tables and since the true reward of service is further service we request their continued assistance, that omissions may be supplied, errors corrected and changes noted.

* * *

We especially regret that our detailed information covers only Protestant work. Some of the Roman Catholic bishops do not publish such full statistics as are called for in these tables and hence the others prefer to have their own likewise omitted. We shall

make further attempts to secure this information in future revisions. For the totals of both the Catholic and the Greek Church Missions included in our final table, we are indebted to Rev. H. Loomis of Yokohama.

For purposes of comparison between the three great branches of the Christian church it should be remembered that the totals do not give full justice to the Protestant division. There are several omissions in some of the Protestant sects, and in nearly every case our totals of Protestant institutions are smaller than the corresponding ones in Rev. H. Loomis' tables, which are made up by adding together the totals reported by the various missions, while we give the aggregate of only those institutions that are reported to us directly.

* * *

Just as we were going to press we received from the compiler Mr. Tatsuji Horita a Christian bookseller at No. 2, 4 chome, Ginza, Tokyo, a little work in Japanese of some 250 pages, entitled *Kirisuto Kyo Meikan* (A Mirror of Christian Names).

It gives the name and address of some 876 Japanese pastors, evangelists and

prominent laymen; of 326 foreign missionaries, of 754 Protestant churches or preaching stations; of 113 Christian schools, of 69 Y. M. C. A., *fujinkwai* (womens' societies) and similar associations, of 28 orphanages, hospitals or other charitable organizations, of 17 booksellers, of 6 newspapers and of 24 magazines. Full as these lists are it is evident that there must be many omissions and we note not a few errors. Still the book is useful both for its information and as a sign of the developed state of Protestant Christianity in Japan today. Its chief excellence lies in its full Japanese addresses of the persons and institutions named. In a few cases we availed ourselves of information gleaned from its pages though we had no time to verify the facts.

* * *

It should be distinctly understood that many of the institutions here-in reported have no special denominational affinities and nearly all are wider in their constituency and work than any single sect. We classify each institution under the denomination of the mission from whose work it sprang or with which it is in closest connection. With this explanation we feel that no injustice is done to those schools or asylums that disavow all denominational allegiance.

* * *

Our purpose in issuing this census is not to count up converts nor gloat over statistics, but to furnish data for a general survey of the work already in hand and for an intelligent forecast of further needs. We deem it a pleasure and a privilege to call attention to the large number and wide variety of excellent practical charities now organized and fulfilling their legitimate mission. The Christian church in Japan has kept up with the best spirit and demands of the age and become institutional, practical, philanthropic. It well to know this and also where these charitable organisms are located that future gifts and service, still greatly needed in Japan, may be economically administered and wisely directed.

* * *

Any profits resulting from publishing these tables will accrue to the benefit of the Okayama Orphanage from whose printing house they are issued.

Copies of the census may be had at the rate of ten cents apiece. Apply to

J. H. Pettee.

Okayama,
Japan.

F e b . 1 8 9 7 .



ROBERT E. SPEER
ENGLEWOOD, N. J.

2
OCT 17 1878
DR. ELLINWOOD

Not to be used.

The effort of what I have said to say of the (congratulatory)
delegation was that a very strongly national reaction had set
in some years ago, which had done or led to do all the things
of their work, and that the initial and heterodox literature of
the movement had been doing something which had done and
which have done but I never seen by implication attributed
to other missions or churches either the antichristian attitude
of the preachers towards missions or of the district and
the faith once delivered to the saints, and of which character,
are known to prevail so widely among and in the congregations
of the body.

I can only explain Dr Bradford's appealing to me in this man-
ner by supposing that he has made an unjustifiable and erroneous
inference from what I may have said, or may truly say,
that I deny the imputation!

G. F. Verbeck.

Mr. R. E. Speer's Questions and my

Answers to the same.

(1) What were the causes of the exceptional impulse toward Christianity? (I presume that reference is here made to the early periods of the mission work, say from 1872 to 1888.)

These causes are so numerous and involved, that to analyze and state them all would take up more space and time than it is possible to devote to them in necessarily very brief answers. Perhaps I should also say here that I have confined myself to a statement of secondary and proximate causes only, although I do by no means ignore or undervalue the leadings of Providence, the work of Divine Grace and the blessed influence of the Holy Spirit.

(a) In the first place, every thing foreign was in high vogue in this early period and there was a wide-spread desire on the part of the more advanced and enterprising classes to inquire into and, not infrequently, to adopt Western ideas and things. Christianity got its full share of this general tendency during the years following the organization of the first Churches in 1872 and 1873, - 18 years after the opening of the Country, and barely 4 years after the Restoration.

(b) Then there was also the attraction of a striking novelty, attaching to Christianity.

(c) But a chief cause lies in the fact that Western science and art, home politics and journalism, foreign travel and commerce, manufactures and industries on foreign lines, - that all these were still in their infancy and had as yet attracted the attention of comparatively few people. There was then hardly yet even an idea of an Imperial Parliament, political parties had not yet been organized, army and navy as we have them had no existence, there were no railroad and steamboat companies, a few little newspapers had only just been started, and foreign diplomatic relations came within the scope of a few officials only. Hence the minds of the people at large were for the most part, as it were, unoccupied, and thus there existed then that remarkable openness for the entrance and reception of Christianity, which was a surprise to many here and abroad.

(d) All that has been enumerated under (c) to account for a remarkable kind of openness of the people's minds at that time, produced another leading cause of the prevailing impulse toward Christianity. The country and especially Tokyo and the open ports were at that time full of the "unemployed", and indeed of the very best class of people, the intelligent and more or less educated Samurai class. It was from this class that (with solitary exceptions) the early converts, teachers, evangelists and pastors were recruited. After the Restoration in 1868, and still more after the abolition of Feudalism about three years later, tens of thousands of this class were left without a career and not a few of them almost without a living, - especially those Samurai of the class who had opposed the Restoration. Then, after the Restoration, the time for the division of spoils (honor, rank, office, etc.) arrived, these latter Samurai were left out in the cold. Most if not all of Bishop Nicolai's (Greek) preachers and evangelists came from this very class, and so also did not a few of ours and of the others Missions.

(c) The new Edict against Christianity, which had been issued for a couple of centuries on the public notice-boards throughout the land, was removed in February, 1873, and this removal, even at such a deep impression was on minds otherwise neutral or indifferent.

Such were some of the causes of the exceptional impulse toward Christianity in the early period of the Meiji period.

(2) What were the causes of the reaction? (Reaction against Christianity, arising say between 1886 and 1888.)

In the first place, it must be well understood that the so-called reaction was by no means directed against Christianity alone, but that the advance of Christianity was still much retarded by a general anti-foreign reaction. This reaction was itself felt against many other Western things, such as foreign architecture (private) furniture and dress, language and some of the arts, customs and manners, and social intercourse and comity. With reference to these and many other Western things, there set in a strong impulse toward the old and indigenous, at all events, partly at least, things not and foreign. An intense national spirit was aroused, I should say somewhere between 1886 and 1888, and the advance of Christianity was much affected by it. Some thoroughly material and secular things, such as for instance railroads and steam-boats, industry and commerce, army and navy, and the social sciences, were hardly at all affected by the national reaction and, for assignable reasons, Christianity suffered from it more severely than some of the other things mentioned here above. But the reaction was not primarily, or exclusively, directed against Christianity.

It may not be improper here to state, that the reaction in question has considerably moderated in some recent years, especially since the war with China. Christianity, however, is much slower in recovering its former prestige than any of the other international, tubed things.

(3) What is the present condition of the Church as to (a) spiritual life, (b) Christian activity, and (c) doctrinal opinions?

I feel almost tempted to say: - (a) very satisfactory, (b) very unsatisfactory, and (c) most unsatisfactory. But to qualify this too summary disposal of the question, I am happy to say that as to (a) there are numerous exceptions; as to (b) I would say, that wherever rays and beams come into the question, we must not forget that these are very limited as yet; and as to (c), it is necessary to explain more fully.

Speaking now of the Church of Christ in Japan, very sad experiences have done much to unsettle the "doctrinal opinions" of its people and pastors. To mention one or two of these past experiences, there was first of all that vain cogitating with the native Congregational Church, during a period of more than a year, with the view to bring about a union of the two Churches. This was in 1888-9. The effect of the discussion of doctrinal questions, inside and outside of reported, convened committee meetings, had a most disastrous effect upon the stability of faith and doctrine in the Church, - in fact, a thoroughly unsettling (demoralizing) effect. And yet, we must count ourselves happy, especially in view of the later developments in the Congregational (Kumiai) Church (the Doshisha fiasco!), that after all the proposed union was never consummated!

Then again, there followed, immediately afterwards and as a direct sequel to the said cogitating, the total abolition of our Presbyterian and Reformed church-symbols and the adoption in their stead of a miserable little remnant. For instance

could have been better calculated to unsettle whatever there had been of sound, doctrinal opinion in the minds of the people of the Church of Christ of Japan. During about sixteen years these people had been zealously taught that the Westminster and Heidelberg Catechisms contained a trustworthy statement of sound Christian doctrine. They had adopted them as their standards, their candidates for the ministry were examined on the basis of them, they had learned to regard them as indispensable instruments for the maintenance and upbuilding of their Church, and very many believers had become warmly attached to them. Then, lo and behold, one fine (and!) day they were told (and that by leading Presbyterian and Japanese ministers) that they could do without them as finally very well; that, in fact, these standards were hindrances rather than helps in the hearing, guarding, and especially, building up of the Church of Christ in Japan! And so they went by the board! I was not here when the thing was finally done; but many months before, I saw bitter tears - Japanese tears - shed over the mere possibility of being perhaps deprived of these very standards.

The inference not unnaturally made from this post-terram event on the part of many believers was then and is still more now, that Christian doctrine and after all seemingly undoubted things and largely a mere matter of individual opinion. The least that can be said of the "doctrinal opinions" of the elders and pastors of the Church of Christ of Japan is that, with the exception of the most elementary tenets of Christianity, there is a painful if not perilous deficiency of unity and harmony in regard to them.

My opinion on this point is that, in a nation or community generally and from an old permeated by Christianity and full of Churches, the Bible alone might perhaps be safely made a Church's sole rule of faith and life. But on heathen soil endeavor to organize and build up with safety a Christian Church without, or next to without, binding church-symbols, seems to me about as wise and feasible proceeding, as for a mariner to undertake to cross the Pacific Ocean with a valuable cargo and a hundred human lives in his charge, and safely to enter the Golden Gate without compass, chart and nautical almanac, - simply by the guidance of "that wavellous curtain of blue and gold", the starry heaven overhead!

(4) What are the dominant characteristics of the present spirit of Japan outside of the Churches?

The clever author of the Life of Sir Harry Parkes (a former British Minister in Japan) says: - "It must always be remembered that Old Japan had no India to teach her religion, no Greece to teach her culture, and no Rome to teach her political science." The wants of these grave deficiencies are perceptible in nearly all the manifestations of even the modern spirit of Japan, and are likely to continue to be so for yet a long time to come.

I would also recommend on the present topic a contribution by the Rev. S. A. Barnett to the Contemporary, Pevier of April, 1892, entitled "Christianity in the East". Mr. Barnett therein depicts the characteristics of the spirit of India, of China, and of Japan; and although he may sometimes magnify and sometimes minimize some one or other of the characteristics depicted, yet on the whole he gives one a good insight into the true character of Oriental in general and of the Japanese in particular.

A striking feature in the Japanese character is their intense ambition, a desire to advance and rise, not to be behind or below anybody. This feeling pervades all classes and acts as a potent factor in the nation's astounding progress.

during the last 30 years. It is a valuable stimulant and often very laudable; but for its very nature it is a one-sided and not a two-sided thing. The strongly prevailing national spirit, in itself insufficiently honorable, frequently manifests itself towards foreigners in the form of unbounded conceit and a consistent self-assertion. Self-sufficiency and self-reliance are the prominent characteristics. These traits will often lead to "realism" in the "Western doctrine" and "pragmatism". Virtue and anything like high morality, honor and patriotism are, nevertheless unknown quantities to them. (I am not speaking of the "outside of the Church".) Sincerity, frankness and truthfulness are largely wanting. Honors are their pearls, sticklets to their athens, - all unfenced roads, you know.

The Japanese are, according to their lights, bright, intelligent, unselfish and fond of criticizing others, especially foreigners; but exceedingly dislike being censured in any way and are extremely sensitive to public opinion, good or bad, - not, to the outside world's opinion of them as a nation. They are remarkably brave, encouraging and capable of great self-sacrifice for a definite purpose, but are frequently found wanting in moral courage. They dislike being under obligation to others, especially to foreigners. They are naturally kind, benevolent, and towards children overindulgent, but are devoid of a genuine spirit, - they never forgive that they have an to regard as an injury or a debt.

The Japanese are exceedingly frivolous, are lacking seriousness as in their disposition and abound in levity, are little affected by the grand or the sublime, have few enthusiasms and inspirations, are too fickle to know true gladness of mind and too callous to escape from falling into cold indifference, have little acquaintance with deep sorrow, and "there is no Blat Psalm in their language and no Psalm in their history".

One often hears the Japanese charged with extreme fickleness, especially in comparison with the Chinese. This charge, I think, requires to be somewhat qualified. During the feudal regime, for about three centuries, they surely were sufficiently steady and conservative. The Chinese as a nation have not yet escaped from that kind of stagnancy, whereas the Japanese have entered on the path of human progress. The present generation of Japanese lives and moves in an age of change in all departments of life, in an age of transition from the old to the new. In things material as well as immaterial they are seeking for something better and something higher than that they have had by heredity and transmission from of old. The Japanese are quick-witted and apt to jump to a conclusion without sufficient knowledge or examination; hence they readily enter upon a thing quite new to them. It does not take them long to find out that they have made a mistake, or perhaps they are disappointed, while at the same time it is likely that another "good thing" has attracted their attention. And so they go in for that, and (please don't smile) so on. But by-and-by, when they have finally hit upon the right thing, they are quite steady and often splendidly persevering; witness e.g. the numerous small and great enterprises, often involving hundreds of thousands of money, carried on by them at this present time without the least foreign aid, with profit and success. You may see the above-described process acted out before your eyes every day outside of the Churches and sometimes inside of the Churches; but when inside of the Churches it has happened that the final stage of the process was not attained to by individuals, it was usually in pretty clear cases of I John II, 10.

Probably on account of their unacquaintance with the certainties of science, the average Japanese have no clear idea of the fixity, certainty and reality of things or the nature of things, especially of immaterial things. They do not conceive that things are what they are, quite independently of man's opinion and liking or disliking. To most Japanese, things are what they themselves and this one or that one make them to be

by their opinions.

As regards the present attitude of the non-Christian spirit of Japan towards Christianity, I think it may be said to regard our religion with more or less of appreciation and respect. But the upper classes look upon the native Christians, especially upon our pastors, with a good deal of doubt and suspicion. They sometimes express wonder at the confidence we place in them; but this is mostly from not really knowing them.

My answer to this question is of necessity very general. On going more into detail, there are of course many exceptions and qualifications to be made, and these will become more numerous and weighty when different classes of society are under consideration. But on the whole, "the dominant characteristics of the present spirit of Japan outside of the Churches" are such as are here briefly stated. Finally, comparing the Japanese with other races, I should say that their general spirit and character approach the Latin and Slavonic races of Europe much more nearly than they do the Anglo-Saxon race.

On a reperusal of this answer, I almost feel as if I had been too hard on these good people. In order somewhat to adjust the balance, I may here add that the Japanese are the nicest and brightest people to fall in with and live among. I am not surprised to see that many travellers are quite smitten with them. During more than 30 years of close intercourse with them, I myself have never had the least difficulty with the non-Christian Japanese, have experienced nothing but kindness and respect at their hands, and have many friends among them. The solution of the whole problem lies here: - Whenever foreigners come into relations with the Japanese (even Christian Japanese), which involve the disbursement of foreign money, a conflict of interests (real or imagined), Anglo-Saxon firmness based on principle, unyieldingness of one's private judgment or responsibility, whatever may to them appear as emulation or rivalry, any kind of obligation to foreigners, and more of a similar sort, then the less pleasing characteristics of these good people, especially of the ambitious Samurai, are sure to show themselves. And this is the beginning of troubles. This peculiarity has, indeed, been at the bottom of nearly all the difficulties with the natives, which have been experienced by the various Missions and missionaries in recent times.

This source of difficulties is, indeed, of little account and unproductive of serious harm, whenever a Mission is well united and stands together as one man, whereas it is plentifully fed and made very prolific whenever one or two of its members favor a radical policy of yielding and ever yielding to native importunity, while its other members desire to follow a more cautious and conservative course. When the natives clearly perceive that there is no chance for them of prevailing on a certain matter with the Mission, they are sufficiently manageable. Whenever a Mission takes a firm stand on any point, it escapes a lot of trouble.

(5) What is the character of the work to which Missions and missionaries should address themselves?

Chiefly evangelistic, educational and literary (getting out a Christian literature, such as commentaries, text-books, tracts, sermons, etc.).

(6) Are new missionaries needed? If so, for what purpose?

Although I value the presence and the work of lady missionaries in this country very highly, I shall here speak of men only. The whole number of missionaries of all

denominations now in Japan is perhaps quite sufficient for present needs. But in order to keep this number full, and because for various reasons vacancies do occur all along, it will for some time to come be necessary to send out new missionaries from time to time. Then also, in most Missions it happens that a new man is needed here and there for a special purpose. I should not like to see the number in the field at present either largely increased or decreased. But I should like to see the quality, if possible, much improved. The Reformed (unless I be excepted) and the Presbyterian Missions are probably "all right" as they are, as regards both number and quality. But taking all the denominations into consideration, if some part (shall I say 1/8 or 1/4) of the missionaries now here were exchanged for more highly qualified ones, the change would be happy and immensely useful. (But is not this so in all the professions the world over?)

A time might, however, come in the future when more missionaries would be really needed. If so, the purposes for which they would be needed would probably be for a missionary's appropriate work as stated in the preceding answer.

(7) What responsibilities have the Missions for the maintenance of educational work under present conditions?

The Government of Japan does so much for secular education, that Missions have no responsibilities along this line. But for the maintenance of sound theological education, their responsibilities are weighty! The scope of their responsibilities for educational work in the woman's department is much wider.

(8) What is the character of the educational work they should carry on, if they have any duties in this direction at present?

I think this question is sufficiently answered under the preceding question.

(9) Do you observe a genuine revival or a decline of the old religions - Buddhism and Shintoism?

It is well that you qualify the word "revival"; for there is no doubt that a revival of the old religions - especially of Buddhism - is going on, or at least that strenuous efforts are made to get up a revival, but whether it is genuine or not, is quite another question. I much doubt if a live conscience and true faith are really concerned in the matter. As a general thing, I do not think that the educational classes (unless it be the female portion of them) take a real interest in it. It is certain that the larger part of the secular press generally, speaks derogatorily of Buddhism and occasionally attacks and denounces its priesthood. But the lower classes, especially in some parts of the country, are yet thoroughly under the sway of Buddhism, and with these the attempts to revive it are no doubt more or less effective.

As to Shintoism, it is mostly found in alliance with a kind of spurious patriotism and is chiefly manifested in a senseless adulation of the Emperor and his Court, in which adulation, however, neither conscience nor faith has any part. Both Shintoism and Buddhism play their most important role in the rites which customarily attend funerals. But otherwise, a decline, at least a declension of faith (real faith), I think, is discernible in the two old religions, and this waning of real faith is likely to go on increasingly with the spread of secular education.

(10) What influence has Confucianism now?

Although its influence is still felt among scholarly people about the world, Confucianism received a severe blow in the recent war with China, and on the other hand Western influences have doubtless gained prestige by the same. The land of Confucius there succumbed to Western science of war, Western organization, strategy and tactics, etc.

Christianity, I am sure, has little to fear from Confucianism as an antagonist.

(11) To what extent has Japan been evangelized?

Roughly estimating the number of Protestant, Greek and Roman Christians in the Empire at 100,000 and the population at forty millions, we get the following proportion: -

100,000: 40,000,000 -- 1 : 400.

Of course, I do not mean to say that the ratio of one Christian to four hundred heathen fairly represents all that the mission work of many years has achieved in Japan. During these years, hatred and contempt of Christianity have been much dissipated, prejudice and opposition have been largely allayed, a right-leavening power has been set a-going throughout the nation, the actual results of the work have been organized, a native ministry has been raised up, much has been done for education, such also for the elevation of woman, a difficult language has been mastered, the Bible has been translated, much Christian literature has been produced, etc., etc.

But for all that, if a direct answer is required to the question: "To what extent has Japan been evangelized", I cannot well say otherwise than: to a very small extent.

(12) To what extent can its further evangelization be left to the native Churches?

I think, nay, am convinced, that Christianity has taken firm root in this land, and that, if in the inscrutable Providence of God it should become necessary at this time for every foreign missionary to leave the country, and entrust its further evangelization to the native Churches alone, they would go on.

But oh! under what difficulties, and how slow and uncertain its progress would be! There would be imminent danger as to purity and soundness of faith; for many of these Churches have been sedulously taught (I have most startling proofs) by leading members of the Presbyterian and other Missions, to think lightly - to use a mild expression - of Creeds, Confessions and Catechisms, and even to regard these as hindrances rather than helps to the work of building up Churches. The different denominations would soon fall to quarreling among themselves, and even in the same denomination schisms would spring up. The financial means for carrying on the work vigorously would be wanting, and if these were to be supplied from abroad, there would be great danger of its all ending in a kind of shameful grab-bag. And under such conditions, the truly spiritual and earnest individuals - who I am happy to say are to be found in all the Churches - would have an extremely hard stand of it!

No, I am sure that the time for such a step has not yet come. It will surely come, but at that time a gradual transfer of the work of the "further evangelization" and all its responsibilities will be the proper method to pursue. And indeed, to some extent this method has already been entered upon, and it is hoped, in time will be more and more developed with comparative safety and success.

I repeat that in this answer I have left out of the account the merciful Providence of God and Divine Grace, and have spoken only from the standpoint of secondry causes, present facts and past experiences.

(13) Is the plan of joint co-operative control of institutions or activities wise?

I have great faith in foreign and native co-operative well properly organized, but none in the equal co-operative control of institutions and activities entirely and exclusively supported by American money. Various methods of such co-operative control have been tried in the past, but they have not proved satisfactory and often in various ways injurious. Consultation with those of the natives most nearly concerned in whatever is in hand, as well as asking for information and advice of them, is very good and in some cases almost necessary. But equal controlling authority here one side says all and the other nothing, - no, it is neither wise nor reasonable. A part share in control is at least thinkable, though perhaps not now practicable. At all events, while equal or any other co-operative control is yet withheld from the natives, I think it well that they should be assured all along and the prospect ever held out to them, that when in the course of time they shall have themselves mature and fit for it, not only co-operative but entire control will, as a matter of course, pass into their hands, - that eventually they will be put in entire command of affairs.

(14) Can the native Churches be trusted as yet, if let alone, to guard evangelical truth or honestly and fully to present it to the people?

I think that my answer to this final question can be given without difficulty from the contents of some of the preceding answers. But to make sure, I shall say: Of course not!

MISSION NEWS

OF THE

A. B. C. F. M. in Japan.

Vol. I.

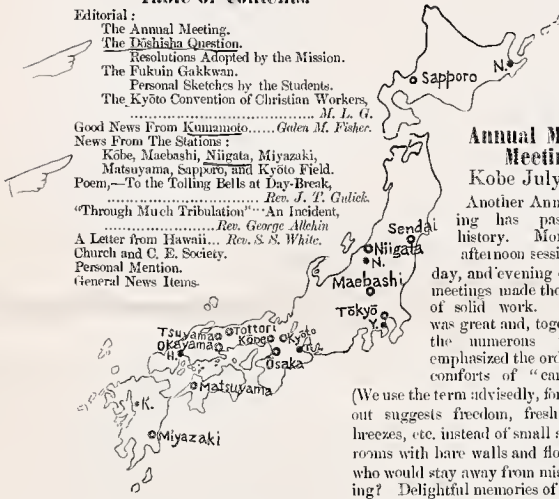
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Annual Mission Meeting Kobe July 6-13.

Another Annual Meeting has passed into history. Morning and afternoon sessions every day, and evening committee meetings made the week one of solid work. The heat was great and, together with the numerous mosquitos, emphasized the ordinary discomforts of "camping-in."

(We use the term advisedly, for camping-out suggests freedom, fresh air, cool breezes, etc. instead of small and empty rooms with bare walls and floors.) Yet who would stay away from mission meeting? Delightful memories of rare social privileges and spiritual fellowship linger with us long after we separate for our various fields of labor, some to go to distant stations where until another year has passed away they may not have even a glimpse of a fellow-countryman's friendly face.

Sitting together at the long tables in the dining-room, singing together the "forms of grace" written by some of our own number; enjoying the annual social and musical entertainment; worshipping in a real church, where we can sit in pews, listen to an English sermon, and hear an anthem sung by a choir,—these are some of the special attractions of Mission Meeting week. Then in the regular sessions there is the helpful interchange of views in regard to the best ways of carrying on our common work, and the daily "quiet hour" of devotion when new spiritual strength is gained that gives new courage and inspiration for that work.

The "rising tide," indications of which were seen in the meeting of a year ago, was plainly manifest this year. It was seen in the increased attendance due to the return from America of no less than seventeen adults during the year; in the united hopeful spirit with which plans were made for the work of the future and in the unanimous decision to ask for reinforcements, the feeling being that no less than one new family and three single ladies were imperatively needed to carry on work already in hand.

Perhaps the most important action of the meeting was the adoption of the set of resolutions on the Doshisha Question, which are printed on another page, and the resolutions on Co-operation given in the supplement.

The spiritual key-note of the week was found in the words "Christ with us", the general subject of the daily devotional meetings. The sub-topics were: Christ and our Sins; Christ and our Sorrows; Christ and our Joys; Christ and our Prayers; Christ and our Spiritual Life; Christ and Service; Christ our Example,—in the Home, in Society and in Work for the Lowly.

The annual sermon, by Rev. S. C. Bartlett, Jr., from Matthew 8:20, emphasized still further the duty and privilege of closely following the example of Christ in giving ourselves wholly to work for others.

Other items in reference to Mission Meeting will be found on page 12.

Some Important July Meetings

- The International C. E. Convention, Nashville, Tennessee, July 6.
- International Convention World's Y. M. C. A., Basle, Switzerland, July 6-10.
- World's Students' Conference Northfield, Mass., July 1-10.
- Congregational National Council, Portland, Oregon, July 5-7.
- World's Federation of Students' Y. M. C. A. Wartburg, Germany, July 13-17.
- Students' Y. M. C. A. Union of Japan, Hayama, Japan, July 6-7.
- Annual Mission Meeting of the A. B. C. F. M. in Japan, Kobe, Japan, July 6-13.

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Editor: Rev. W. L. Curtis, Kyōto, Japan.
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The Dōshisha Question.

At our Annual Meeting in Kōbe Pres. Yokoi, at his own request, was given an opportunity to address the Mission on the subject of the recent action of the Trustees. For two hours he spoke earnestly and eloquently in the effort to "remove misunderstandings and outline a plan of reconciliation and co-operation."

After full discussion of the question, the Mission adopted *unanimously*, by a rising vote, the statements and resolutions given below, and appointed the Rev. Messrs. Gordon, Davis and Albrecht, as a Standing Committee on the Dōshisha Question.

This committee has presented Pres. Yokoi with a copy of these resolutions accompanied by the following letter:—

Kyoto, July 15, 1898.

My Dear Mr. Yokoi:—

After you left us the other day we had a very full and free discussion of the various points touched upon in your able address. The upshot of the whole matter was the unanimous adoption of the series of statements and resolutions which I enclose.

As you will see, the Mission cannot approve of the plan of reconciliation and co-operation you so earnestly advocated. But the interests at stake are so momentous that the Mission could not rest content with a merely negative reply, but, acting upon your earnest request, have here outlined a constructive proposition and appointed a committee to meet the Board of Trustees to explain more fully, if necessary its nature and the reasons we have for making it, in its essentials, the necessary basis of future co-operation.

If such a meeting with yourself and the Trustees be practicable we shall be glad to have you appoint its time and place.

In the earnest wish that the Dōshisha may yet do a great work for Japan, I remain,

Very sincerely yours,

M. L. Gordon.

For the Committee.

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Action of the Japan Mission of the American Board taken at Kōbe, July 13th, 1898, in reference to co-operation with the Dōshisha.

In view of the fact that Pres. Yokoi made an elaborate statement to the Mission at its annual meeting July 11, 1898, in regard to the recent history and present condition of the Dōshisha, and

In view of the fact that he has expressed a desire for some basis of reconciliation and co-operation between the Dōshisha and the Mission and has suggested a plan for carrying this into effect in the conduct of the Theological Department of the Dōshisha; and

In view of the fact that he has appealed to the Mission to make some constructive proposition in case his own proposal be deemed unsatisfactory;

Therefore the Mission makes the following statements and passes the following resolutions:—

1. We most heartily appreciate Pres. Yokoi's desire to remove all misunderstandings, and we are glad to recognize his desire for reconciliation, than which nothing could be more in accord with the wishes and prayers of the Mission.

2. Furthermore we appreciate his frank and manly statements in regard to certain recent actions of the Dōshisha Trustees, and are glad to have heard from him an expression of his solicitude for the evangelization of Japan, and of the high moral ideals which he would hold up before the youth of the land.

3. We are also glad to say that Pres. Yokoi has shed light on some matters that have hitherto not been clear to us, and has thus helped us to see the whole question more nearly from the standpoint of the Trustees.

4. Nevertheless, we are compelled to affirm that in regard to the vital points at issue, Pres. Yokoi has not only failed to point out any misunderstandings on our part, but rather it has become increasingly clear that as to matters of fact there have been no misunderstandings.

5. It is also clear that, contrary to the specific requirements of the fundamental articles of the Constitution of the Dōshisha, in view of which a large portion of the endowment and the entire administration were passed over by the Mission and the American Board to the Trustees, Christianity is no longer the foundation of the moral education of all the departments of the Dōshisha.

6. We are therefore constrained to declare that the action of the Dōshisha Trustees in changing, without consultation with the donors and in direct violation of their known wishes, those fundamental principles which the Constitution itself declared to be unchangeable, and which the Trustees on taking office had themselves solemnly promised to maintain, still remains unrelieved of its moral blame-worthiness.

7. The act of the Trustees whereby they have taken a portion of the fund secretly set apart by Mr. Harris for instruction in Science under the most favorable Christian auspices, and "for the promotion of the cause of Christ in Japan," and are using it for the recently established Ordinary Middle School of the Dōshisha—a school which, according to Pres. Yokoi's own testimony, is pledged to the Government to make something other than Christianity the basis of its moral education—was and is a breach of trust which no stress of financial embarrassment and no plea of expediency can excuse; and that viewed from the standpoint of Christian ethics the claim that the closing paragraph of Mr. Harris's first Letter of Gift (a paragraph left unguarded by reason of

the implicit faith of the aged philanthropist in the Christian loyalty of those receiving his gift) gives them the right to make such use of the funds is utterly invalid because of Mr. Harris's earnest desires repeatedly expressed later, even down to the time of his lamented death.

8. Whether we consider the pledges⁶ made to the Government, the personnel of the Board of Trustees, or the present religious leadership of the institution, we are unable to find in the Dōshisha of today any satisfactory basis of co-operation; and we hereby express our conviction not only that the restoration in substance of the fundamental principles of the Constitution is necessary, but also that nothing but a thorough reorganization of the institution, so that its President, its Trustees, its Heads of Departments, and its Teachers shall be earnest evangelical Christian men, putting their spirit—the Spirit of Christ—through and through the Company and School, can form a satisfactory basis for further co-operation on the part of the Mission.

9. We hereby express our full accord with our Mission Board in its desire and efforts to restore the Dōshisha to its original evangelical Christian status and spirit and, if every effort to accomplish that end fail, to secure the return of the money bestowed upon the institution.

10. With a view to aid in the attainment of these objects a committee to be known as the "Committee on the Dōshisha Question" shall be appointed by the Mission and instructed:

(1) To ask for an interview with Pres. Yokoi and the Dōshisha Trustees in order to present to them the grounds of our dissatisfaction with the present administration of the institution, and also with Pres. Yokoi's plan of reconciliation and co-operation as stated by him to the Mission and outlined in the preamble to these resolutions.

(2) To make a clear and positive statement of the essential conditions on which co-operation in the future is possible.

(3) To take such other steps in the matter as shall seem to them wise.

11. That a copy of these statements and resolutions which received the unanimous vote of the Mission be sent to President Yokoi, and also that copies be furnished for publication to the press.

The members of the committee herein provided for are Messrs. Davis, Albrecht, and Gordon.

⁶ In September 1896 the following pledges, still regarded as binding, was made to the Kyoto Government by the President of the Dōshisha:—

"The moral education of the Dōshisha Ordinary Middle School will be founded on the Imperial Educational Rescript."

Kyoto Field.

Tamba.

Another tour in Tamba—the thirteenth—occupied the time from April 21st to May 21st.

This represents in round numbers two hundred eighty-five miles of travel, (walking fifty), forty meetings and seventy-five calls, and twenty-six dollars of good money spent. How much more than this it represents it is hard to tell.

The First Church members were in sorrow over the prospect of losing their pastor—Mr. Matsui—who has worked faithfully for them for seven years. We were in time for the farewell meeting, and were much interested in his parting words. He told them in substance that his effort had been to establish and build up the Christians rather than to gather large numbers into the church, and the fruits of this work are seen in the strong Christian characters of many of the members,—would that we could say of all. His advice to them in leaving was to keep always before them some special line of work on which to concentrate their energies.

The 2nd Church, with hardly more than half the circuit of the 1st, are rejoicing in the new pastor who came last year and their two good Bible women, who are among the best that our school has sent out; and still they have not enough workers. The pastor asks that during the school vacation we will come over with ten or a dozen of the women and work two or three months.

Fukuehiyama, the largest place connected with this church, hopes for a railroad within a year. Those who remember the terrible floods which devastated the place two years ago will be glad to hear that they are about expending 5000 yen to strengthen the levees against such a catastrophe in the future. Barracks for soldiers are being established there also, and they are to have a large influx within a few months. The place is growing rapidly, and a week's work there seems very little compared with the opportunities. The pastor says, "Can't we have a missionary family here and make this a centre?"

There are many inquirers connected with the work of this church, especially among the women. It was a pleasure to be asked to attend a meeting under the direction of an embryo Y. M. C. A. in a place where there are as yet no Christians, and to be the *minomo* (thing to be seen) to draw the people out to hear a good talk from the pastor, and to be escorted home (two and a half miles) by five of the young men.

M. J. Barrows.

* * *

Minakuchi.

Minakuchi is a little town on the old highway, leading from Kyōto, to the shrines of Ise, and about twenty-five miles east of Kyōto. Little companies of Christians have been gathered into the fold, in Minakuchi and in four other villages in the vicinity, and about four years ago they decided to build a little church. The Christians of Minakuchi and vicinity made great sacrifices out of their poverty to erect this building, receiving no aid from our Mission, only as individual missionaries contributed of their own means to aid them. Yet when the church was finished, about three years ago, there was a debt of nearly two hundred yen on it.

This debt has been carried at a high rate of interest since, and as several of the members removed to other places, the little band of Christians found it hard work to pay the interest. They became much discouraged and felt that their church building was a hindrance to the church, and a disgrace, and ceased to do it several months ago.

Dr. Davis and Mrs. Stanford spent Sabbath, May 22, in Minakuchi, and after their arrival on Saturday evening, May 21, the acting pastor was told that one hundred and fifty yen, contributed by friends in America and Japan would be given to the church if the members of the church would raise the remaining nearly fifty yen, so as to pay the debt. As the pastor heard this he broke out and sobbed like a child for some minutes before he could control himself enough to say that they had been having a prayer meeting every evening for a week to pray for this very thing, not having any idea where the money would come from but impressed with the conviction that God would hear and answer their prayers if they prayed in faith.

The following is the substance of the letter written by the pastor a few days later:—

Beloved brethren and sisters in Christ:—

We began a daily prayer meeting May 16. We prayed with great faith, and fervor; 1. For unity; 2. For the payment of the debt; 3. For the way to be opened to do new evangelistic work. Among these, the payment of the two hundred yen debt was the most important, for, although we gained unity and widened our evangelistic work, how many years must elapse before we could pay a debt of two hundred yen? A few weeks ago we had a consultation about selling our church to pay the debt; but God sent one hundred yen from America, and provided fifty yen on the train between Kyōto and our town. We have raised here, from gifts of twenty-five yen up to one of twenty yen, more than enough to make up the deficiency. All who hear of this are greatly astonished. Eight members of the church came together without any appointment on Monday evening, May 23, and their hearts overflowed with thanksgiving and praise, and it seems like the beginning of a genuine revival. All seen nearly intoxicated with God's great mercy. I was anxious about this lest it should be, as many times before in Japan, that a revival should come but

suddenly pass away, ending in failure. On the 25th, three of our sisters, filled with joy and living faith, and with hearts moved with love, went to Fukukawa, and Terasho to tell the glad news and show their faith and to make the hearts of their sisters in those places glad. On the 28th, one sister visited a suffering sister with a Gospel message and began a work new to her. On the 29th, Sabbath evening, we met at the church and had a praise meeting, and were all filled with great joy and spoke encouraging each other, and pledged each other to work earnestly, our faith going on from strength to strength. On the 31st, Mrs. Niki came from Fukukawa filled with great joy and thanksgiving and brought five yen, and again we met for a praise meeting. Up to June 3rd, forty-six yen and twenty-five sen had been collected and fifty sen has since been added, and with this the help received from foreign friends has paid the debt. We had hardly dreamed that it could be done, but it is done and we praise God.

We now have a joyful feeling of thanksgiving toward those beloved foreign friends who have helped us in this way. We never can forget this great kindness and the memory of it will be handed down to our posterity.

We are meeting together daily for thanksgiving and to pray that our faith may increase and that our love and joy may flow out to others through our hands, our feet, our mouths and our hearts, so that it may be a permanent blessing. Last night we had another praise meeting and we began to experience in our hearts true consecration and increase of faith, and we expect it will increase thirty, sixty or one hundred fold. Please unite with us in praising God and also pray for us." T. Murata, Pastor.

From Mrs. Stanford.

In another column is an acknowledgment from the Minakuchi Christians of help received from America towards the payment of their church-debt. If the kind friends who sent this timely aid could have been there to see the effect of the news, I think they would have felt they had, indeed, been "workers together with Him."

This was my first visit to the field since my return to Japan, and altho grieved to find two Christians had fallen away, and regretting that several more had moved to other places,—the Japanese are always moving,—still, I was rejoiced to see that on the whole they had been steadfast in the faith. On Sunday Dr. Davis baptized one young woman who, as a girl, had always been a most attentive listener.

An interesting incident of the visit was the case of an old man who walked five miles to attend the meetings on Sunday. Some eighteen years ago, in a place near Fukui, he was spending the night in a hotel in which a Christian meeting was held. A disturbance arose, and the meeting was broken up, the speakers escaping through a window. Meanwhile, from an adjoining room, this man had heard enough of the speakers' words to give him an idea of the existence of a Heavenly Father. The idea persisted, and from that time on, during all these years, on rising in the morning he has worshipped this "Heavenly Father" and is now anxious to learn more about Him. Kobe, June 4, 1898. Jennie P. Stanford.

Church and C. E. Society.

At the annual meeting of the Church in Kōbe, July 9, provision was made for the use of a simply worded substitute for the Articles of Faith, when children apply for admission to the Church.

At the Commission service on Sunday, July 10, Misses McCandlish, Case and Beneliet were received into the Church as associate members, subject to the approval of their home Churches, and Lella Albrecht joined the church on confession of faith.

All of the children who sent in answers to the Bible questions for 1897-8, received marks above 90% and hence obtained the prizes offered by Mr. Petee, the former pastor.

The prizes were some dainty, illustrated booklets of Scripture Readings for children, for each day in the year.

The treasurer of the Jr. C. E. Society reports that *yen* 16.62 were collected by the various Station Branches during the year and that the collection at the annual meeting amounted to *yen* 15.10, making a total sum of *yen* 31.72, which was sent to the C. E. Seamen's Home at Nagasaki.

The new officers for 1898-9, are:
Superintendent Mrs. Rowland,
President Florence Alchlin,
Secretary Lella Albrecht,
Treasurer Helen Davis.

Report of the Junior Society of Christian Disciples of the Church of Christ in Japan.

During the past year our Society has had active members in four mission stations. In three of these, meetings have been held regularly every week. Also in two other stations where there are only associate members. The children usually take turns in leading the meetings. In one station they have a Sunshine Committee to make sunshine in their homes or wherever they see. Also in this same station every Sunday one or two of the children distribute tracts to the passers by.

The topics for the meetings during the year have been in general the same as the subject of to-day's program, i. e., "The Fruits of the Spirit," one for the first meeting of each month and at the other meetings we studied a Missionary Life or a Bible Character illustrating the subject for the month. Our Society was represented at the Japanese C. E. Convention by the members of one station.

During the past year three of our members have left Japan, but three more have joined our ranks. Helen A. Davis, Secretary.

Several new "Forms of Grace," written by members of the Mission were used at the Mission Dining Club this year. Some very good ones were sent in by two of the children.

We have many others will be added to the list during the coming year. The following was written by Mrs. Cary:

FOR GRACE BEFORE MEALS

Time.—Holley or Seymour, 7s.
 Lord we thank Thee Thou dost best
 Our returning daily need,
 Bless to us this food, we pray,
 Be our guest throughout the day. Amen.

E. M. C.

Personal Mention.

Mr. and Mrs. Contes have a little daughter

Misses Torrey and Harwood left Kōbe July 13, by the Doric, for a well earned furlough in the home-land.

The Language Committee report that Misses Swartz, Wilcox and McCandlish have successfully passed the examinations so far as each has pursued the required course.

By a special vote at our Annual Meeting Misses Genevive Davis and Grace Learned, daughters of the Mission, were earnestly and cordially invited to consider the question of returning to Japan as missionaries.

Mr. and Mrs. Biggs of Canton, China, missionaries of the Presbyterian Board, are spending the summer in Japan. Mr. Biggs was formerly in educational work here, and has many friends in our Mission.

We find the following item in a Cleveland Ohio paper:

"The formal act of laying the cornerstone of the new Denison Avenue Congregational Church was performed by the pastor, Rev. Claude M. Severance. This church, organized July 7, 1897 is in a flourishing condition with ninety-seven members."

Mr. Newell was unable to attend Mission Meeting as it seemed necessary that he should oversee the laying of the foundations of his new house. The generous gift of Mr. Cozad, the father of Mrs. Newell, makes it possible to tear down the old house which was sadly in need of repairs and in a most unhealthful location, and rebuild on a new site adjoining the other Mission property in Nūgata.

Mr. and Mrs. A. A. Davis and little Harold, left Nagasaki for America by the Empress of India, July 5th. Many of their friends waited several hours at the wharf in Kōbe hoping to see them, but the lateness of the hour and the rough waters of the bay deterred all except the editor from visiting the steamer upon its arrival. We herewith deliver their "yoshihiku" to the Mission and in turn would extend to them the best wishes of their many friends in Japan and say "if it must be!"

The members of the Deputation returning from China, again made but a brief stay in Japan. We who were privileged to meet them regret that it was impossible for them to remain to our annual meeting that all might have had the pleasure of seeing them and of hearing their encouraging reports of the work in China and their warm expressions of personal interest in our work in Japan. Their interest in the Dōshisha question, leading to interviews with prominent parties on both sides was especially helpful and timely.

The loving sympathy of the Mission is extended to Miss Daughady who met with a serious accident during Mission Meeting. By a fall from an upper story window of the Seisha Dormitory she received a number of severe cuts and bruises and dislocated her right arm at the shoulder. Dr. Taylor, assisted by Dr. Gordon, attended to her injuries and other friends did all they could for her relief. We are glad to hear that she has sufficiently recovered to return to Sapporo and rejoice that the terrible fall did not have more serious results.

The celebration of the tenth anniversary of the marriage of Dr. and Mrs. J. D. Davis was one of the features of the Social and Musical Entertainment held on Monday evening of Mission Meeting week.

In behalf of their friends Dr. DeForest in a witty speech presented various articles of tin-ware, useful, ornamental and otherwise, and the poet of the occasion remarked:

"We give congratulation
 And express our admiration
 In this rhyme,
 While all of these tin dishes
 Are full of our best wishes
 For all time!"

General News Items.

Mr. Needham, the well known evangelist, has accepted an invitation to hold a series of meetings in Japan during the coming autumn.

We have no definite information but understand that Mr. and Mrs. Needham have already arrived and were at the Summer School at Hayama.

Arrangements are being made for Conferences with the Missionaries at Karuzawa, Arima, Hiei-zan and perhaps other summer resorts.

There has been earnest prayer for God's blessing on Mr. Needham's work, and we trust that these Conferences will bring a spiritual blessing to many workers and prepare the way for a wonderful work of the Holy Spirit both among the residents of the open ports and among the Japanese throughout the empire.

* * *

The Japanese believe in practical Christianity. The Christian manager of a certain railway put into effect, some time ago, a regulation by which the proceeds from the sale of "platform tickets" are used for charitable purposes. During the past six months 300 *yen* have been given to the Okayama Orphan Asylum, the (Kōbe) Shūden Night School and other institutions, as a result of this benevolent plan.

Note.—"Platform tickets" are sold for two sen to those who wish to pass through the gates at Railway Stations to meet or bid farewell to friends on the trains.

Printed at the Okayama Orphanage.

NEWS OF THE WEEK.

"Reise um die Welt" is the title of a book just written by Herr W. F. Brand and published by Herr Elischer Nachfolger in Leipzig. The author spent several months in Japan in the spring of last year, and evidently considers this country one of the most delightful places for a globe-trotter to stay in.

The consumption of gas appears to be largely on the increase in Tokyo. During the first six months of the present year, 95,327,400 cubic feet were used, a figure which is 51.7 per cent. larger than that for the corresponding period of last year. We read that the number of houses now employing gas for lighting purposes is 6,990, and that it is laid on in 327 cook shops and 123 factories.

It is said that the proprietors of the line of steamers plying between Canton and Borneo think of transferring them to the Japanese flag, and that the Directors of the China Merchants' Steam Navigation Company entertain some intention of a cognate character, or, at any rate, are prepared to sell their fleet to the Japanese for 10 million yen. We can not find any confirmation of these rumours.

The two little Imperial Princesses, Tsune and Chika, have started for Nikko, to spend the summer there as usual. They left Ueno by the 7 o'clock train on the morning of the 20th. Count and Countess Sasaki, who superintend their education, accompanied them, and Mr. Kawaguchi, Vice-Minister of the Household Department, together with a large number of officials, assembled at the station to see the little ladies off.

Early on Saturday morning, a pharmacist named Yago Koichiro (29) and his wife, Shige (25), living at Honzaimokicho, Kyobashi, Tokyo, were seriously wounded by the latter's father-in-law (62) living at Nezu, Hongo. The old man secretly attempted to sell to a house of ill-fame his younger daughter-in-law and the latter complained to Yago and his wife. They took her part, and the old man was so incensed that he decided to revenge himself.

An instance of the thoughtfulness and obliging spirit in which the Yokohama police are carrying out their duties was shown on Wednesday night. When the alarm of fire was given, people on the Bluff were naturally anxious to ascertain the whereabouts of the outbreak, and a good deal of trouble was spared by Superintendent Okada, who caused a notice in English, with information as to the premises attacked, to be hung outside the Bluff Police Station.

There appear to have been some very barefaced adulterations of tea among the parcels recently sent to Yokohama from the interior. One enterprising individual, Kawamura Wasuke, of Sagara-machi in Shizuoka, seems to have manufactured a compound of cherry-leaves and dirt; another, Tanaka Fukumatsu, of Asahimura in Ibaraki Prefecture, used antimony to obtain an attractive colour. Both parcels have been seized at the inspection office of the guild in Yokohama.

The adjourned case of the Central Agency, Limited, against Koch and Co. was down for hearing on Tuesday morning in the German Consular Court before Mr. Consul-General Coates. The attorney for Messrs. Koch & Co. handed into Court a lengthy document proposing a compromise. The presiding judge, Mr. Coates, was of opinion that a compromise was the best way of settling the case. Mr. W. F. Wenyon, the representative of the agency, thought a compromise might perhaps be made, and the case was adjourned *sine die*, to see whether the matter could be amicably arranged out of Court.

Baron Kodama, Governor-General of Formosa, set out to return to his post by the 6.20 a.m. train from Shimabashi on the 20th instant. Their Excellencies Marquis Saigo and Mr.

Sone, as well as about a hundred high officials, assembled to bid the Baron farewell. The Governor-General made a very brief stay in Japan—less than three weeks, it we remember aright. Some amiable critics declared, when his approaching visit to Japan was announced, that he had left Formosa merely to escape the great heat of summer. The Baron resented the imputation, and announced that since such a suspicion had been ventilated, he should return to Formosa without delay. He has kept his word.

Tokyo suffered somewhat severely from the effects of the copious rain which fell from day-break to 10 a.m. on Tuesday. Various parts of the districts of Kojimachi, Kanda, Shitaya, Asakusa, Honjo, Fukagawa, Hongo, Koishikawa, Ushigome, and Yotsuya, were flooded, the water in the cases of Kanatsugi Kami-cho, Shitaya; and Kamiyawa-machi, Honjo, and various streets of Fukagawa, rising as high as the waist. About 9 a.m. a junk belonging to the N.Y.K. loaded with 570 *kyo* of sardines, sank at Aburabori, Horikawa-machi, Fukagawa.

Many a laugh is had at the expense of the Japanese post-man by reason of his propensity for attaching "undeliverable" tags to foreign letters. But in England the same thing also happens. The other day a letter addressed, "The Holy Family, Grosvenor-square," non-plussed the postman charged to deliver it, and, according to a morning contemporary, he wrote across the envelope, "No Holy Family in Grosvenor-square." In the end, however, the Delivery Department had its triumph. "Tiy 31, Farm-street," wrote a high official, and sure enough, at the Church of the Jesuits in the purlieus of Grosvenor-square a "fraternity of the Holy Family" was found to have a claim to the wandering missive.

It seems a little early to indulge in speculations about this year's rice crop, but the immense importance of the subject to the Japanese naturally makes them comment on the prospect from the earliest moment. Besides, the young rice has now passed through its first stage, and, although nothing can be certainly predicted about its subsequent growth, we may at least say that it has escaped the troubles—and they are not few—incidental to that stage. The area of land under rice cultivation last year was 6,939,820 acres, and the average crop for the past seven years, omitting the worst and the best season, was 39,313,033 *koku*. It is believed that, owing to the high price ruling for the cereal last year, an additional area has been brought under cultivation. Assuming, then, that there are now seven million acres of rice fields, producing an average of 6½ *koku* per acre, the crop this year, should all go well, ought to be 43½ million *koku*. It will be understood that when we speak of a production of 6½ *koku* per acre we take the average over all the rice-cropped lands during the past 7 years. Some land gives a larger yield; some a smaller.

The house of detention at Kajibashi was one of the places visited last year by the President of the Yokohama Chamber of Commerce and some other residents of this Settlement, who wished to inform themselves of the actual state of Japanese prisons. They were far from being satisfied with the Kajibashi edifice: it is faulty in numerous respects. The Tokyo Authorities have in view the erection of a proper building which will be worthy to rank with the prisons at Sugamo and Shinjuku, but we doubt whether the work will be undertaken until the Central Government assumes responsibility for the prison expenditures. Meanwhile a few changes have been made at Kajibashi. The doors of cells where foreigners are to be confined have been raised from 3½ to 5 feet in height, the accommodation for a prisoner has been increased to 9 square yards, 2 of which are occupied by the bed—a mattress with a woollen coverlet. A table—3 ft. by 1 ft.—is provided, and so also is a square deal seat. For garments, the prisoner will have a coat and trousers made of the brick-red cotton cloth now

in vogue, and for food he will be supplied with barley bread, meat and potatoes, served on tin or pewter dishes and eaten with a spoon, neither knife nor fork being permissible.

The Emperor William's visit to the French training-ship *Iphigénie*, at Bergen, on July 7th, and his cordial exchange of telegrams with President Loubet, were not only received with great satisfaction in Berlin but throughout Europe. As one paper puts it, it promises to be a turning-point in the world's history. At the opening of the Kiel Canal, His Majesty went on board one of the French ships, but in the present instance, it is maintained that the Emperor set foot on the deck of a French ship, which is equivalent to French soil, by the express invitation of her Commander, who was acting upon instruction from his Government. It is therefore believed at Berlin that the many graceful and courteous actions which, during the past seven or eight years, the Emperor has been in the habit of paying the French Government, have borne fruit. The Emperor's act has been sympathetically received in France, though some see in it only a desire to visit the Paris Exhibition in 1900. The attitude of the French press has caused much satisfaction.

AMERICAN TOPICS.

Mr. T. G. Shaughnessy, who succeeds Sir William Van Horne as President of the Canadian Pacific Railway Company, is, like Sir William, an American citizen by birth. Of Irish parents, he first saw the light in Milwaukee on Oct. 6, 1853. At the age of sixteen he entered the service of the Chicago, Milwaukee, and St. Paul Railway, and advanced by degrees to the post of general storekeeper of the line. While holding that office he very favorably impressed Sir William Van Horne, with the result that when the latter crossed the border in 1882 to take up the management of the Canadian Pacific Railway, he brought with him Mr. Shaughnessy, and made him general purchasing agent. Mr. Shaughnessy has been vice-president for several years.

Bishop Watterson of Nebraska was once mistaken for a travelling salesman by a commercial traveller who met him in a railway train. "Do you ever represent a big house?" asked the traveller of the bishop. "Biggest on Earth," replied the bishop. "What's the name of the firm?" "Lord and Church." "Hum! Lord and Church. Never heard of it. Got branch houses anywhere?" "Branch houses all over the world." "That's queer. Never heard of 'em. Is it boots and shoes?" "No." "Oh, dry goods I suppose?" "Yes. They call my sermons that sometimes!"

British critics, including Professor Dowden, have in general been very appreciative of Walt Whitman, but the London *Clartien*, in the following Whitmanesque paraphrase of a celebrated melody, gives a cruel stab:—

... Here is the poem of me, the entertainer of children.

See! a cat is passing through my poem:

See—it plays the fiddle rapturously;

It plays sonatas, fugues, rag-times, gavottes, gigues, minuets, romances, impromptus—it plays the tune that led to the defunction of the aged cow;

But most of all it plays nocturnes, and plays them pyrotechnically as befits the night-time.

See the moon shining in the pellucid sky;

See! the cow, inspired by the intoxicating strains of the Stradivarius, throws off her habitual languor and leaps over the moon.

O me! O pulse of my life! O amazement of things!

Why so active, thou cow?

Why so passive, thou moon?

See the dog.

He grins and runs through the city,

Seeing humor in his surroundings;

Have all dogs so keen a sense of humor?

See dish, maliciously meditative.

See, it takes advantage of the general confusion and absconds with the silver spoon.

It is officially announced that the American Grass-Twine Company, which has been incorporated with a capital stock of \$15,000,000, will absorb the Northwestern Grass-Twine Company, which is capitalized at \$7,500,000. This chronicles the birth of a practically new industry, one which makes possible the utilization of material heretofore considered useless. It is said that the product, which is made from the peculiarly strong wire grass of the marsh and slough lands of Wisconsin, Minnesota and other western states, is useful for the binding of grain and the other uses to which twine made of sisal hemp is put.

Rudyard Kipling has recently brought suit for damages against Elbert Hubbard, of the Roycroft Shop, at East Aurora. The grounds of the complaint seem to be technical and involve practically the same issue as in the suit recently brought against G. P. Putnam's Sons—that is, the right of a publisher to give a name of his own to a volume, when the matter contained therein is not covered by copyright. For instance, Mr. Hubbard has called a certain poem "The Dipsy Chanty." Mr. Kipling admits that the expression "Dipsy Chanty" occurs several times in the poem, but avers that the correct title is "The Lost Chanty." G. P. Putnam's Sons called their set of Kipling's works "The Brushwood Edition," but Mr. Kipling says he never authorized any such title, and denies the right of the Putnams, or any one else, to distinguish his books by any title he has not himself chosen. Mr. Kipling brings up another point that has never been adjudicated—as to the right to print selections from an uncopyrighted book. To print the book entire is, of course, privileged; but to print selections from it, Mr. Kipling claims, might place the author in a very wrong light before the public and tend to injure him in the estimation of intelligent readers. The recent suit brought by Houghton, Mifflin & Co. for infringement in publication of "The Autocrat," failed because it was shown by the defendant that the matter was first printed in an uncopyrighted magazine. All the Kipling poems printed by Mr. Hubbard, it is claimed, were first printed in newspapers in India or magazines in England, which periodicals were not copyrighted in America; and whether the courts will take cognizance of the points brought up by Mr. Kipling is yet, of course, an open question. It is said that Mr. Kipling has now twenty-three suits in process, against as many different publishers and booksellers throughout the United States.

The principal chewing gum concerns of the U. S. have merged, with a capital of \$9,000,000. Of this one-third is in the form of 6 per cent. cumulative preferred shares. The organization will be known as the American Chicle Company, chicle being an ingredient from Mexico which is used in the manufacture of the commodity.

The directors of the Northern Pacific Railway Company have declared a dividend of 1 per cent. on the common stock, payable Aug. 3.

At the general association of Congregational ministers of Connecticut, the Rev. W. M. Barrows was censured for solemnizing the Belmont-Sloane marriage, and resolutions were adopted to the effect that Congregational clergymen of that state should decline to marry parties who are forbidden to remarry by a decree of courts in other states or by the rules of other Christian bodies with which they are connected.

The rush to form new corporations was stayed in a degree during June, the total capitalization of practically all such concerns in all States amounting to about \$365,600,000, which represents a marked decrease from that of the month of May, being some \$30,000,000 less than the capitalization of the companies incorporated in New Jersey alone within that month. Of course some of this capital is not new, but simply a rearrangement of the capital of the concerns taken into the combinations.

THE JAPANESE INVASION OF KOREA IN 1592.

By HOMER B. HULBERT, A.M.

CHAPTER XII.—(CONTINUED.)

In the tenth month General Konishi built a strong fort on a bluff overlooking the sea at Ulsan in Kyung-sang Province. He named it To-san. The Chinese Yang Ho determined to cut the war short by attacking and taking this position and by so doing he expected to cut off the right arm of the invading army. Collecting all the forces that were within reach, he started south to attack Ulsan. The army consisted of 40,000 men, and it went in three divisions, the left or eastern division being led by General Yi Bang-ch'un, the middle division by General Ko Ch'ak, and the western division by General P'ang U-dok. General Ma Gwi was sent on ahead and acted as *avant-courier*. Stopping a few miles from the Japanese position he ordered General Pa Sa to go and make a preliminary attack upon the fort to discover something as to the lay of the land, and if possible to discover the number and equipment of the enemy. The attack was made with fire-arrows. Almost immediately the Japanese made a sortie, but were driven back with a loss of four hundred and sixty men. Shortly after this the three grand army corps arrived. The Japanese were arranged in three divisions. In the middle was the lot proper. On the north was a fortified camp called the Pan-gu-jun, and on the south was another called the Pa-wha-gang. It was the first business of the Chinese and Korean allies to attack these outer divisions and drive them into the central fort. To this end the left division of the army attacked the Pan-gu-jun and the right division the Pa-wha-gang. General Yang Ho put on his armour and went into the thick of the fight and urged on his men. The air was filled with the noise of drums, of musketry fire, and the shouts of the combatants, and a cloud of arrows concealed the heavens. Some of the Japanese butts were on fire and great clouds of smoke and flame rolled heavenward. Slowly the Japanese were forced back, and finally they all entered the gates of the main fort of To-san. This fort was set on a rugged hill where it was difficult for an attacking force to manoeuvre, but there was little water in the fort, and the Japanese were forced to come out secretly at night and draw water from a well near by. Being aware of this General Kim Eng-so, a Korean, placed an ambush about the well and caught upwards of a hundred of the enemy. They were badly emaciated and said that their sufferings was a matter of only a few days. It came on to rain, and this was followed by severe cold, as it was now the beginning of winter. Many of the besieging army had their hands and feet frozen. One of General Konishi's lieutenants wrote repeatedly to the Korean General Song Yun-mun asking for terms of peace. General Yang Ho answered, "Konishi must come out and surrender, and he will be treated well." By this time the Japanese were well-nigh exhausted. They had neither food nor water, and every day they died in such numbers that it is said they had "a mountain of dead." Many a time General Konishi meditated suicide, but each time was restrained by one means or another. As a last resort the Japanese threw gold and silver over the wall to bribe the soldiers without and keep them from making an attack.

But the tables were about to be turned. All the other Japanese forces in the south had become aware of the desperate straits to which their comrades were reduced at To-san. And so now at the last moment a large fleet appeared and the hard-won victory was snatched from between the teeth of the Chinese and Korean allies. The exposure had greatly weakened the besieging force. Their provisions were almost exhausted, and they had used up all their arrows. They were far stronger than the beleaguered Japanese, but were not fit to cope with the fresh army which was burning with zeal to avenge their starving compatriots. So it was that General Yang Ho was compelled to raise the siege and fall back toward Seoul. During this siege the Chinese loss was fifteen thousand, though many hundred thousand were wounded.

From this time date the first efforts of the Roman Catholic Church to enter Korea. Japan had already many thousands converts to Romanism, and Hyeiyoshi was determined to leave no means untried to eradicate this foreign cult. To this end he sent many of the Romanist converts to Korea. But the most distinguished of them all was the young and vigorous General Konishi, who had received baptism at the hands of the Romanists and had received the name of Augustine Arimandano. It may have been because of Hideoyoshi's desire

to get the Romanists out of the country that General Konishi was appointed to the post in Korea. Kato was as pronounced a Buddhist as Konishi was a Christian, and this of course intensified the hatred and rivalry between them. General Konishi was very desirous of having Romanist teachers come over to the peninsula and attend to the spiritual needs of the Christians in the army; and in this end the Vice-provincial of the Jesuits in Japan appointed Padre Gregorio de Cespedes to this arduous and important post. With him went a Japanese priest. The two went to Tushima, and, finding no means of getting to the peninsula, remained there over the winter and carried on a successful mission work. The next spring they made their way to Korea and finally reached General Konishi's headquarters at a place that they call Comagang, which was without doubt the fort of Ulsan. Here they worked a year, but finally, through the machinations of General Kato, who wronged upon the prejudices of Hideoyoshi, both the foreign and native priests were sent back to Japan and he had no little to do with the return of General Konishi, who went to clear himself before his master.

To anticipate a little, we might here say that many Koreans who were carried captive to Japan from time to time during this war became Christians at Nagasaki and, though slaves, were so firm in their belief as to be willing to suffer martyrdom during the terrible persecutions which raged in Japan between 1610 and 1630; but with the departure of Cespedes from Korea the distinctive work in Korea was abandoned.

Let us pause a moment here to compare the two contending armies. In this second invasion the total number of Japanese that reached Korean soil was 105,400, or about half as many as formed the first army of invasion. They were led by twenty-seven generals, prominent not prominent among whom were Generals Kato and Konishi. As a mark of his spiteful spirit, Hideoyoshi ordered that in this second invasion the noses and ears of all Koreans killed or captured should be cut off and sent to Japan. And so how time to time these half-savage soldiers sent loads of Korean noses and ears pickled in salt, and they were buried in the monastery of Tabul-sa, in the city of Kyoto, there to remain to all ages as a humiliating memento of the most unprovoked and wanton cruelty that ever displaced the annals of a great people. Many of the Koreans who lost their noses or ears at that time survived to old years, and it cannot be wondered at that the Koreans have never since been willing to accept favours at the hands of their island neighbours.

The total number of Chinese was 210,000. With them came 2,000,000 ounces of silver to pay for their sustenance. From Shantung were sent by boat 200,000 bags of rice. There were also sent for the use of the army 5,632,000 ounces of silver. And for the relief of the Korean famine sufferers an additional 3,000,000 ounces were sent. When we consider the vast number of men and the millions of wealth that China poured into Korea at this time it may well be believed, as the Koreans affirm, that China by so doing impoverished and weakened herself so that she became an easier prey to the Manchus who, a few years later, wrested the sceptre from her.

Large numbers of Japanese who had been in the country for years and were tired of the war deserted from the ranks, married Korean women, and settled down to farming in various places in the south. At Mi-ryang, in the Province of Kyung-sang-sang, there was a whole settlement of them. It was called the Hang-wa, or "Settlement of the Surrendered Japanese." Some of them were also to be found in Hamgyang and Pyeng-yang Provinces. These had been left behind and abandoned by their fellows for one cause or another when the Japanese retired from the north. They were all destined to be destroyed a quarter of a century later during the rebellion of Yi Gwal.

About this time there arose in the Chinese court a determined enemy of General Yang Ho named Chong Eng-t'a, and he accused General Yang to the Emperor in twenty-five specifications, five of which implicated the King of Korea and which at a later date made a great deal of trouble.

We now enter upon a new phase of the war, the closing epoch. In the first month of the following year 1598 the Emperor sent two admirals to Korea, the one being Tong I-wan and the other Chul Lin. The former was to have charge of the naval operations off the coast of Chulna and the other of those off Kyung-sang Province. Chul Lin, under the title of Great Admiral, came up the Han River with 507 boats as far as Tang-jok, the first village above Yang-san. The King and the court went down and reviewed this fleet and saw it start off to join Admiral Yi Sun-sin in the south. This Admiral, Chul Lin, was a good soldier, but inordinately vain, and he could take no one's

advice, and it looked as if stormy times were in store for the plain, blunt Admiral Yi. The King told Admiral Chih Lin that he was not sure about Admiral Yi, and this of course had its influence with the Chinese admiral. Admiral Yi was then at Ke-gung Island off Chul-la Province. When he heard that Admiral Chih Lin was coming, he showed by his first act that he was as good a diplomat as soldier. He may or may not have known what sort of man the Chinese Admiral was, but he knew that in any case it would not do to antagonise him, and he acted accordingly. He collected a great store of fish and wine and went out to meet the approaching fleet. Returning with the Chinese Admiral, he spread a feast, and the whole company got splendidly drunk and vowed that Admiral Yi was a royal good fellow, and Admiral Chih Lin himself joined in the praise. Soon after this, Admiral Yi had the good luck to take two scores of Japanese heads, but instead of claiming the honour himself he handed them over to the Chinese Admiral to forward as his own trophies. This furnished Admiral Yi's conquest of Admiral Chih Lin's good graces. From this time on it was General Yi who suggested and planned, and it was Admiral Chih Lin who assented and reaped the praise. This course of conduct was a master piece of genius on the part of Admiral Yi, for by so doing he accomplished at least three important things. In the first place he kept himself in his position, which he would have lost had he antagonised the Chinaman; in the second place he saved himself in his country at a time when she could not have spared him. He was willing to forego the praise and let others reap the commendation if only he might ward off the enemies of his country. In the third place, the Chinese were so successful and so encouraged them, and got out of them for Korea all that was to be hoped. He was willing to seem to be toadying to Admiral Chih Lin when in reality that gentleman was, to use a pregnant Korean phrase, "in his sleeve." Being always near the Chinese Admiral he could always see to it that no great blunders were made. At first the Chinese soldiery committed great excesses among the people of the country, stealing their valuables and otherwise injuring them. Admiral Yi quietly asked that the discipline of the army be put in his hands and from that day on the smallest irregularity was severely punished and the most perfect order prevailed. This did not escape the eye of Admiral Chih Lin and he wrote to the King that Admiral Yi was a remarkable man, and that the world did not contain another soldier like him. One day, as they sat in a summer-house overlooking the sea, a fleet of Japanese boats appeared in the distance. Admiral Chih Lin was much excited and a little nervous, but Admiral Yi laughed and said, "Sit here and watch me give those fellows a whipping." He got out his bows and in an hour he had forty of the enemy's boats on fire and the rest fled. Admiral Chih Lin could not praise him enough after this, and declared that the universe did not contain another man who could perform the feats that Admiral Yi apparently found easy.

In the seventh month of this year the enemies of General Yang Hu in Nanking were successful and he was called from Korea, much to the regret of the King, who vainly sent an envoy to the Chinese court specially to plead that the decree be not carried out. General Yang had been the best of all the Generals that China had sent and his departure was a great loss to Korea. When he went, the King a large number of the people accompanied him beyond the Peking Pass and a stone tablet was raised there in his honour. All this of course made General Yang's enemies hate the King as well, and so an official named Chung Eng-t'a fabricated some astonishing stories about him. He claimed that while he had been in Korea he had found a manuscript which proved that the King had received investiture from Japan. He also charged the Koreans with showing disloyalty to China by prefixing the word *ta* (great) to the posthumous titles of their kings. He also claimed that the first coming of the Japanese was with a secret understanding with the King of Korea that they should attack Liao tung together. To these he added many minor charges. The Emperor apparently believed these things, and immediately despatched an envoy to these things and immediately returned a report. When the King was informed of these charges he was dumfounded. All his scrupulous care of the interests of his Chinese suzerain and the extremes of hardships which he and his people had endured rather than grant the Japanese a free passage through Korea to strike at China—all this was thrown back upon him and his devotion was counted treachery. He left his palace and took up his abode in a straw hut for one whole month as penance for having been even suspected of such baseness. The whole country was stirred to its depths by these unmitigated and evidently baseless charges. The King im-

mediately sent his most trusted councillors Yi Hain-bok and Yi Jung-Gwi to Nanking with the following memorable reply to the charges which had been preferred—

"These charges which have been made against me are very grave, and if they are true I deserve death. In order to answer them I must repeat them, even though it defile my mouth. In the first place, the origin of the Japanese is far in the eastern sea. The way thither by boat is exceedingly far. They are such barbarians that heaven has separated them far from others. They have always been bad neighbours, for they live by piracy; they come like a flash and are gone as suddenly. Since the time of the fall of the Koryu dynasty great uneasiness has prevailed in Japan. Law has been in abeyance and lands of freebooters have been allowed to devastate our southern shores until nothing but weeds and briars grow there. The founder of our present dynasty drove them on for a time, but they grew bold again and continued their depredations. The natives of Tsushima liked to come and trade with us and we permitted it at their request; then Japanese from the more distant islands came in flocks like birds. Our people never liked them, but we permitted the trade, as it was mutually profitable. We gave them rice to eat and treated them kindly. We built a house in Seoul for the reception of their envoys. In the days of King Se-jong they asked us to send an envoy to Japan and we did so, primarily to spy out the land and discover whether the country was rich or poor, strong or weak. The envoy obtained the information and we immediately reported the matter to China. We could not well refuse to send an envoy to Japan, but it does not argue relations of friendship, much less of intimacy. In the days of the Emperor Chong-t'ong the Japanese started to ravage a certain part of the Chinese coast and took Quelpart on the way, but we attacked and drove them out and sent their leader alive to China to be dealt with. Also in the time of King Ching-jong the Japanese attacked the China coast at Yung p'a-hu. They killed the Chinese general and then made off, but we caught them and sent them to the Chinese authorities. Since that time we have twice prevented Japanese attacks on the China coast. Not once nor twice have we received high commendations from the Chinese Emperor for our firm loyalty. We have always used our wits and our strength in the interests of China. This was the duty of a vassal, and this we have done. We let the Japanese live in the three harbours of Ch'ü p'a, Pu-sau-p'a, and Yon-p'o but we prescribed limits of five or ten *li* beyond which they could not go. On the whole, then, it seems plain that the charge that we called in the Japanese and asked them for troops must be a pure fabrication. Again the book which Chung Eng-t'a claims to have found is an actual book and is named the Ha-dong Kenji-yak. It was written by Sin Sük-jin, the envoy to Japan, on his return from that country, and it deals with the laws and manners of the Japanese. It contains a map of Japan, a genealogy, and also the rules of etiquette to be observed toward the Japanese envoy. This book only accuses itself upon a sure sign of our leaning toward Japan and he twisted its meaning to correspond to his theory. The Japanese have a different name for the year from that which we use and so the writer of this book put the Chinese name beneath the Japanese name as a sort of commentary, so that the reader could understand what year was referred to. In a Japanese book one must put the Japanese name of the year and if he wants to make plain the meaning he must put the Chinese name underneath it in the margin. As to the charge that we gave too high a title to our deceased Kings we can only say that we live beyond the sea and are ignorant and secluded. From the days of Sil-la until now we have been accustomed to name our dead Kings in this way. The founder of the dynasty was, of course, not of the blood of a vassal of China and we never for a moment have forgotten the gap which separates a vassal King from his suzerain. The custom of giving these posthumous titles dates from the days of Sil-la, so how could we be expected to know that it was wrong, especially as it has never been called in question before? If we are blamed for ignorance and baseness we cry guiltily, but if for lack of loyalty, we humbly deny it. We have our calendar, our official dress, and writing all from China. This alone should speak for our loyalty. The year before the beginning of the present war Hideoyoshi murdered his master and usurped his throne. Burning with a desire to spring at the throat of the King he sent us letters inviting us to join in an invasion of that country. We sent his letter back with contempt. In all this, we advanced solely the interests of China. This is as clear as day. When the invading army came it seemed as if all

Japan had alighted upon our shores. They covered our whole eight provinces and ravaged them. They seized our three capitals and desecrated two royal tombs. They burned our ancestral temple and other sacred places and then swept northward to P'yen-yaug. We were unable to hold them in check or save our capital from their hands. We were driven to the verge of desperation and were about to cross into the parentland to die. Is it conceivable that if we had had the least friendship for Hideoyoshi we would have suffered all this at his hands? If we look at nature do we find any analogy for such a thing? If this charge is true why did our forces join with yours in striking the invaders, and why have we been hanging on their flanks and harassing them for years? Let the Emperor know what is the reason why we have suffered this slander at the mouth of Chung Eng-t'a. It is because we took General Yang Ho's part when Chung Eng-t'a desired his recall from Korea in disgrace. General Yang Ho was with us as long time and he was a true friend of Korea. We all had the utmost confidence in him, and it was a great pity that so good a man should have met the reward he did. It is a cause of poignant grief to us. We are a small people and our destruction is a matter of small consequence, but for a general of China to be treated in this manner is a serious matter. We are an outside people and we have never had the pleasure of visiting the Emperor's court, and so there is no one to plead our cause for us, but the Emperor will be able to judge our case without further plea. Chung Eng-t'a has called me a traitor, and I would rather die than live with such a charge upon me, even though it be untrue. Let the Emperor take this letter and sit in judgment on the case, and if it appears that I am guilty let my head pay the penalty, but if not then let the Emperor acquit me before the world and I shall again be able to endure the light of day."

This letter is clear, logical, and to the point, and it breathes a spirit of self-respect which does credit to the King. It shows not a servile dependence but a true self-respecting loyalty, and in the firm denial of the charge and the final demand for condemnation or public acquittal there is the ring of genuine manhood which would do honour to any man in any age.

When the Emperor read this letter his judicial mind found in it the ring of conscious rectitude and like the man he was he instantly acknowledged his error. He ordered the letter to be printed by the thousand and tens of thousands and scattered broadcast over his empire, for he apparently felt it a personal honour to his own true and genuine name for a vassal. He answered the letter in the following terms—

"I believed the words of slander spoken by that scoundrel Chung Eng-t'a, and I sinned in my mind with respect to the loyalty of the King of Korea. I cannot now be oblivious to the unmerited sufferings of General Yang Ho. Chung Eng-t'a is a radically bad man. I was on the brink of a disastrous mistake. I will now deprive him of rank and make him one of the common herd. Let him appear before me at once."

When Chung Eng-t'a arrived in Nanking he was cut in two at the waist.

FOREIGN TRADE OF JAPAN.

REPORT ON THE FOREIGN TRADE OF JAPAN FOR THE YEAR 1898, BY MR. A. H. LAY.

(Received at Foreign Office, April 28, 1899.)

Particular interest attaches to a review of the foreign trade of Japan for the year 1898, because with that year came to an end the old order of low customs tariffs, established by the convention of June 25, 1856, when the country was first opened in free intercourse with the outside world, giving place at the beginning of 1899 to the new system of higher duties. After the work of the revision of the treaties had been initiated by Great Britain in 1894, and followed naturally by the conclusion of new treaties between Japan and other countries, all of which had smaller commercial interests at stake, Japan saw her way to recovery of customs autonomy. The duties, the enforcement of which dates from January 1, 1899, are regulated by the Japanese Statutory Tariff published on March 26, 1897 (the list of articles in regard to which specific duties were to be substituted for *ad valorem* duties being officially notified on September 26, 1898); and under the most favoured-nation clause of the treaties, by the conventional tariffs agreed upon with Great Britain, ratified November 21, 1895, and with Germany and France, and also by the arrangement with Austria-Hungary.

On February 14, 1899, a slight revision of the

statutory tariff was published in the *Official Gazette* whereby a duty of 250 per cent, *ad valorem* on alcohol, of 100 per cent, on tobacco and distilled liquors, was provided for.

There can be no doubt that the anticipation of the operation before long of the altered customs rates had a marked effect upon the course of trade, more particularly during the first half of the year; for, although the exact date on which the change would take place was not known until September to last year, merchants were in momentary expectation of its announcement, and when the day was eventually settled, great efforts were made in order to pass certain classes of goods through the customs in as large quantities as possible under the old tariff.

An additional revenue of over 8,500,000 yen (over £850,000.) is hoped for from the revised rates. Customs duties during the past five years amounted to:—

Year.	Duties.
1894.....	Yen 5,881,024
1895.....	6,684,582
1896.....	6,004,157
1897.....	8,094,555
1898.....	8,306,689

and the probable income from this source for the next financial year, April, 1899, to March, 1900, is calculated at 10,111,322 yen (£1,044,697). The original intention of the Government was to abolish the export duties from some date in 1899, but the matter is at present in abeyance, owing to the financial exigencies of the country, which demand every possible increment of revenue.

Goods over the value of £10, excepting postal parcels, must be accompanied by certificates of origin issued either at the port of shipment or place from which the goods are despatched, in order to obtain the benefit of the conventional tariffs. These certificates must be attested by paid Japanese Consuls, or in their absence by Chambers of Commerce, or by Mayors or Magistrates. Certificates cannot be granted by merchant Consuls. The "*Chugai Shogyo Shimpo*," the leading commercial newspaper in Japan, in a recent article expressed the hope that the Government would abolish the ordinance requiring the production of certificates of origin, and so remove a troublesome obstacle to business transactions.

Hitherto the figures for the annual report on the foreign trade from Japan have, as a rule, been taken from the annual customs returns published by the Japanese Government.

These returns have, however, not yet been issued, and in order to obviate delay in the compilation of the report for the year 1898, the officially monthly returns have been made use of. The returns for December were only received in February. These monthly returns are not classified in quite the same way as the annual ones, but the difference is not such as to render a comparison between the trade of last year and 1897 difficult.

The balance of trade, which turned against Japan in 1896, has remained contrary ever since that date.

The total foreign trade for the year 1898 amounted to the sum of £15,249,039, consisting of imports to the value of £8,328,345, and exports valued at £6,920,694. The total foreign produce re-exported from, and the Japanese produce re-imported into, the country were represented by the sums of £23,602 and £290,992 respectively. Deducting these figures from the total amount of trade, the following comparison between the past year and 1895 is arrived at:—

Year.	Imports.	Exports.
1898.....	£8,304,743	£1,669,702
1897.....	22,828,683	16,398,212
Increase ...	5,476,060	231,490

Compared with the preceding twelve months the whole foreign trade exhibits an increase of £5,707,550.

Imports exceed exports by £11,675,041. The import figures given above, however, represent only the original cost of the goods at the place of production or shipment, and in order to estimate the amount actually paid by Japan for her purchases, an addition of 15 per cent, should be made to cover freight, insurance, and other charges. Adding this percentage, it will be found that the imports of Japan in 1898 cost £22,550,454. The balance of trade stood therefore against this country to the extent of £14,929,752, more than double the excess of 1897. For the greater part of the year the trend of the trade was against Japan, the only months when exports were in excess being October and November. In December imports exceeded exports by £714,253.

The receipts of Japan from her shipping industry must, however, be taken as representing one

of her "invisible exports." During the past few years she has developed and increased her mercantile marine and become a shipping nation, with several steamship lines, owning fine ocean-going vessels engaged in the passenger and cargo service. The Nippon Yusen Kaisha alone has steamers with a total tonnage of 134,130 tons, plying between Japan and foreign countries. It is impossible to estimate properly the amount derived from freights and the carrying of passengers, but it must be considerable. The last dividend declared by the Nippon Yusen Kaisha was 8 per cent, and by the Osaka Shosen 6 per cent.

Chief among the causes of the largely increased excess in the volume of imports were the prospect of the enforcement of the new tariff; the decrease in the total of exports to the United States, owing to that country being engaged in war with Spain; the scanty rice harvest of the season 1897-98, which led to an enormous increase in the demand for foreign grain, and to the import of twice the quantity of rice from abroad that entered the country in 1897; and also the increase of population and appreciation of commodities in Japan.

In calculating what Japan paid for her imports, the fact must not be lost sight of that the quantity of unsold goods, and of goods sold but not taken delivery of, was very large at the end of 1898. The financing of stocks ordered by Japanese dealers has always been a serious matter. Japanese merchants have never been quick to pay for and take over their purchases, and that tendency has shown signs of accentuation during the past 18 months. Owing to their irregularity in this respect, it is necessary, to ensure against a loss, to estimate for good profits on each individual transaction. The Hiogo and Osaka Chamber of Commerce (Foreign), in their recent annual report, put on record their conviction that, in most cases, in consequence of goods being left on their hands, losses were unavoidable in these terms: "Those who do business with the Japanese should have good notions."

What the foreign importer in Japan complains of, and what he has every justification in complaining of, is that, in nine cases out of ten, Japanese merchants fail to carry out the strict terms of their contracts. They make a contract, say for delivery within 30 days, but have not the slightest compulsion in letting the goods remain in the seller's godown for six months or ever longer. Foreign merchants do not complain of the losses they undergo by the market going against them in the case of unsold goods, but they say it is disheartening in the extreme to see contracts disregarded, and to find that on goods imported to the order of Japanese, from which on paper a small profit was to be expected, they have eventually to face a heavy loss, owing to accumulated interest and storage charges. Negotiation is now going on between the Yokohama General Chamber of Commerce (Foreign) and the Japanese Chambers of Commerce in Tokyo and in Yokohama, with a view to arriving at some uniform form of contract to be adopted generally by foreigners when selling to their Japanese clients, and it is to be hoped that some good will result. It is also satisfactory to note that the establishment of some form of arbitration court may be expected in Tokyo, Yokohama, and also in Kobe, for the purpose of settling out of Court, by means of arbitrators, any trade disputes that may arise between foreign and Japanese merchant.

Specie and bullion were exported from Japan to the value of £8,879,972 and imported to the value of £4,345,920, a balance on the side of exports to the value of £4,534,052.

The largest export occurred in March and April, when more than one-third of the total was sent abroad, and the largest imports took place in July and August, when they were considerably more than half of the amount brought into the country during the whole year. In these months, as also in October, imports exceeded exports. Compared with 1897 the figures are:—

Year.	Exports.	Imports.	Total.
1898.....	£8,879,972	£4,345,952	£13,225,924
1897.....	1,961,956	8,316,393	10,278,349

It will be seen that the exports of specie and bullion were five times greater and imports less by about half than in 1897.

The trade was distributed among the ports of the Empire in the following manner.

The open ports which are of any commercial importance, namely Yokohama, Hiogo (including the trade of Osaka), Nagasaki, and Hakodate, are each given separately; while the remaining portion of the trade is put under the heading of "Other ports." The other ports, which are more or less centres of foreign trade, comprise Niigata (which is also an open port), and in addition the nine special ports of Shimotsukeki, Moji, Karatsu,

Kuchinotsu, Izuhara, Shishimi, Sasima, Sakai, and Muroran:—

Port.	Value.	Total.
	£	£
Yokohama.....Imports...	11,319,991	
Exports.....	8,143,664	
Hiogo and Osaka, Imports...	14,456,546	
Exports.....	6,339,938	
Nagasaki.....Imports...	2,009,668	
Exports...	582,389	
Hakodate.....Imports...	83,419	
Exports...	123,319	
Other ports.....Imports...	435,319	
Exports.....	1,450,262	
		1,885,581

Total trade 44,934,445

The total volume of trade was larger at each port than during the year 1897. Hiogo and Osaka head the list for the year under review for the first time, with imports and exports combined amounting to £1,322,899 more than the total trade, and imports of the value of £3,136,555 more than those of Yokohama, which has hitherto always shown the highest figures.

The imports into, and the exports from, Hiogo and Osaka have increased 18 and 15 per cent, respectively.

Yokohama still occupies the principal position as regards exports, having 23 per cent, in value more than the next port, Hiogo and Osaka. At the same time these exports exhibit a shrinkage of 12 per cent, owing to the large fall-off in the quantity of raw silk sent abroad, which also accounts to a great extent for the total trade of Yokohama being less than that of the southern port.

Imports into Yokohama have increased 21 per cent.

Both the imports and exports of the port of Nagasaki have grown by £593,356 and £73,065 respectively.

A slight decrease is observed in the value of the exports from Hakodate; but on the other hand the imports have almost doubled.

The following table shows the distribution of the trade among the countries which have the chief commercial dealings with Japan:—

Country.	Imports.	Exports.	Total.
	£	£	£
British Empire—			
Great Britain.....	6,401,399	794,580	7,195,979
Hongkong.....	1,623,581	3,212,959	4,836,540
British India.....	4,161,349	626,224	4,787,573
Australia.....	143,267	203,734	347,001
Canada.....	10,025	241,499	257,515
Total.....	12,345,621	5,078,987	17,424,608
United States.....	4,083,445	4,820,680	8,913,125
France.....	712,539	2,092,341	2,804,880
Germany.....	2,614,453	252,077	2,866,530
China.....	3,115,977	2,980,136	6,096,113

A comparison of the above figures with the corresponding ones for the previous year shows that the trade of each country mentioned has increased or decreased with Japan as follows:—

Great Britain.....Imports, Decrease	411,753
Exports, Decrease	66,792
Total decrease	478,545
Hongkong.....Imports, Increase	402,669
Exports, Increase	454,459
Total increase	856,528
British India.....Imports, Increase	1,058,591
Exports, Increase	61,191
Total increase	1,119,782
Australia.....Imports, Increase	49,825
Exports, Increase	13,288
Total increase	63,113
Canada.....Imports, Increase	2,576
Exports, Increase	32,818
Total increase	35,394
United States.....Imports, Increase	1,267,764
Exports, Decrease	495,891
Total increase	771,873

throughout the world it may be stated that our failure to find suitable men enough in Japan to man this most hopeful and interesting field, is chiefly due to the unhappy mismanagement and consequent failure of the Doshisha theological school to fit and equip evangelists as in former years. It is a cause of real thankfulness that we may hope the troubles of the Doshisha are reaching such solution that in coming years the stream of men fitted for gospel work may again begin to flow from that once able institution towards this needy missionary field.

During the month of April Rev. M.L. Gordon, D.D., of Japan, stopping over while enroute to the home-land, in company with the superintendent, visited the several evangelists in the Hilo district and on Maui, and also the flourishing work carried on at the Ewa plantation. This evangelistic tour was an occasion of great refreshment to the several workers. Congregations of from sixty to one hundred met the evangelists and the visitors at the several stations.

There was no station but what gave good evidence of Christian effort on the part of the resident missionary. Dr. Gordon's thorough acquaintance with the language rendered his talks and his discourses of great interest and of most valuable instruction, to all his Japanese hearers. The lonely evangelist battling against the powers of heathen darkness far from the touch of living, Christian sympathy, was greatly cheered and strengthened by the visit from these friends.

The most hopeful part of our work, as well as of Christian work in every land, is that done for the children. The richest of heaven's many blessings upon Hawaii, is faithful labor of the enlightened Christian school teachers now located by the Government Board of Education, at every point in the land. In Japan, the earnest desire of multitudes to acquire the English language has opened thousands of doors for the entrance of Christian missionary teachings. In Hawaii the case is reversed. The government common schools open to all children of every race the boon of acquaintance with the English language. But the earnest desire of all Japanese parents, is, that children in addition to a knowledge of the English language, should also have and maintain an acquaintance with their mother tongue. And in addition to this, very many Japanese parents are well aware that their own homes or quarters in plantation

homes are not favorable places for bringing up children, and are anxious to place their children in school under the guidance of Christian teachers. Two of our married evangelists have developed talents for attracting and teaching children. These two have commenced and for the two years past have each had a small boarding school under their own roofs.

Mr. Okumura's boarding school now numbers twenty-three scholars, who in the past have lodged in hired rooms of the building adjoining the parsonage. In order to put this arm of our work on a permanent and healthful basis,—under the approval and authorization of the Board, and with the assistance of a committee appointed by the Board,—a premises on the upper side of Kinkui Street, and but one hundred feet from the parsonage, has been purchased by the Board for the sum of \$16,500. with money contributed for this purpose by appreciative and liberal members of our community.

The second boarding-school has not yet outgrown the condition of a family school. Twenty little boys find lodgings with Mr. and Mrs. Sokabe at Honoumū, and form the nucleus of a day school of forty eight scholars under the self-denying couple. Their small cottage at night with the twenty little lodgers covering the floor, presents a scene analogous to that of the transport on which 2000 souls find lodgings. One of the pressing questions for the Board to consider is the erection of a suitable boarding-school house with capacity for 40 or 50 lodgers.

A most interesting occasion was the opening on Monday evening, May 29, of a small chapel for school and religious purposes, erected at Honolulu for the accommodation of a colony of Japanese in the city. The building was erected at a cost of \$150.00, of which \$80.00 was contributed by the Japanese, and 70.00 by their foreign friends.

Several plantations have given direct contributions towards the support of the evangelists stationed on them, namely,—Makaweli on Kauai; Ewa on Oahu; Paia and Sprecklesville on Maui; Halawa, Kehala, Union Mill, and Hawa in Kohala; and Papaikau, North Hilo, Hawaii. In addition, nearly every plantation occupied furnishes a house rent free for the residence of the evangelist.

There are now five hundred and ten names upon the church rolls.

Touring in Hawaii.

By Rev. M. L. Gordon.

In a former letter I told of our visit to the island of Maui and of our meetings on Paia, Sprecklesville, and Wailuku plantations. We had full houses of interested listeners at all these places. They are among the best managed plantations on the Island as Christian influence is predominant. In one place we found a brother of Mrs. F. N. White who with his wife are very earnest Christian people. It was a pleasure to meet Messrs. Tsuji, Tanaka and Egami, as well as to meet and consult with the good Christian Americans there, who are helping them in their work.

Mr. Fukukita's excellent article in the March number of Mission News makes it unnecessary for me to give a detailed account of the work in Hawaii. I will simply give brief mention of our late movements.

On the island of Hawaii we visited Hilo, Honoumū, Papaikau, and Olaa. Mr. and Mrs. Kanda we met in Honoumū and went with them to the port of their station but we were unable to land and visit Kohala itself. They are said to be very popular there.

We had a good congregation at Hilo and in the evening there was a union service in Dr. Coan's old church. These services are held monthly, Hawaiians, Americans, Portuguese, Japanese and Chinese taking part in the exercises. I was introduced and my remarks interpreted to the Hawaiians by the pastor, the Rev. Stephen Desha. He is perhaps the most eloquent preacher among the Hawaiians and on his father's side is a grandson of a former governor of Kentucky. It was a great pleasure to see how warmly Mr. Gulick was received and listened to by the Hawaiian people. Mr. Fukukita has written of the boarding school kept by Mr., Mrs. and Miss Sokabe. We were much interested in it and had long consultations in regard to its future. We were the guests of Mr. Wm. Pullar, a Scotchman, and at our communion service it was a great pleasure to have Mr. Pullar in the service. We had a similar service at Papaikau where Mr. and Mrs. Sasakura are working.

Next we went to Olaa where for two nights we were the guests of Rev. C.W. and Mrs. Hill, going on the included day to the great volcano Kilanea. It was a wonderful sight. Returning to Hilo we were again the guests of Mr. and Mrs. Severance, the latter being a sister of Mrs. O. H. Gulick.

Taking it all together it was a month of rare experiences. It is a good place to visit. The hospitality of the Islands is almost unparalleled.

Private School Ordinance.

IMPERIAL ORDINANCE NO. 359.

August 3rd. 1899.

Private School Regulations.

Art. I.—Private schools are subject to the supervision of chief local offices, (*chihochokan* 地方長官) except in cases specially provided for.

Art. II.—Any person proposing to establish a private school must obtain permission from the supervisory office (*ken-toku kwancho* 監督官廳).

In the event of the abolition of a private school, or a change of founder, the fact must be reported to the supervisory office.

Art. III.—A private school must have a duly determined principal (*kocho* 校長) or a person authorized to represent the school and manage its affairs, and his appointment must be sanctioned by the supervisory office.

All provisions of this Ordinance that relate to principals of schools are correspondingly applicable to persons who represent schools and manage their affairs.

Art. IV.—Persons coming under any of the following cases shall not be eligible for the post of principal or teacher at a private school:—

1. A person who has committed a major offence (*juzai* 重罪) Provided that this restriction does not apply to political offenders whose civil rights have been restored.

2. A person who has committed a minor offence (*beisai* 輕罪) involving the punishment of hard labour.

3. A person who has been pronounced insolvent and has not recovered civil rights, or a person who has been declared bankrupt and has not yet discharged his debts.

4. A person who has been deprived of his official position as a disciplinary measure, unless two years have elapsed since the deprivation, or unless he has been pardoned.

5. A person who has been deprived of his teacher's certificate, unless two years have elapsed since the deprivation.

6. A person who is regarded as a disreputable character.

Art. V.—A private school teacher, unless he is in possession of a teacher's certificate of suitable grade, shall furnish testimonials of his erudition as well

as of his acquaintance with the Japanese language, and shall obtain the approval of the chief local official (*chihochokan* 地方長官) in the case of an elementary school, a deaf and dumb school, or a school of the same class as an elementary school, and of the Minister of State for Education in the case of other schools. Provided that a knowledge of the Japanese language need not be certified in the case of a teacher employed to give instruction in foreign languages, or in some special technical subject, as well as in the case of a teacher at a school established for the purpose of obtaining foreign pupils.

Art. VI.—Should the testimonials mentioned in the preceding Article be deemed insufficient, the supervisory office shall, in compliance with the desire of the candidate, subject him to examination.

Art. VII.—Should it be considered that a private-school principal or teacher has become unsuitable, the supervisory office may cancel the permission granted to him.

Art. VIII.—A private school unless it is qualified to serve as substitute for a public school, shall not have the right to admit a child of school-going age which has not discharged its educational obligations. Provided that this restriction shall not apply to children which have received the sanction of the Head-man of a City, Town, or Rural District, in accordance with the provisions of Articles 21 and 22 of the Elementary School Regulations.

Art. IX.—Should it be considered that the method of establishment or of instruction, or any other feature of a private school, is injurious from an educational point of view, the supervisory office may order a change to be made.

Art. X.—In any of the following cases, the supervisory office may order the closing of a private school.

1. If there has been an infringement of the law.

2. If there is reason to apprehend disturbance of public peace or good order, or detriment to public morality.

3. If the fixed course of instruction has been suspended for six months or more.

4. If there has been a violation of an order issued by the supervisory office under the provisions of Art. IX.

Art. XI.—If a supervisory office considers that an institution discharging the educational functions of a school, it shall intimate the fact to the persons concerned, and require compliance with

the provisions of this Ordinance.

Art. XII.—Against a decision rendered according to Art. X. an appeal may be made to a court of law.

Art. XIII.—Any person who, after receipt of the intimation mentioned in Art. XI, fails to take the steps prescribed in the first clause of Art. II.; or any person who violates the provisions of the second clause of Art. II.; or any person who, after receiving the order of closure provided in Art. X., continues to carry on a private school, shall be punished with a fine of from 5 *yen* to 100 *yen*.

Art. XIV.—Any person who acts as principal or teacher in a private school without obtaining the permission provided in Art. III.; and in Art. V.; or any person who continues to act as principal or teacher of a private school after having had his permission cancelled according to the provisions of Art. VII.; shall be punished with a fine not exceeding 30 *yen*. Any person who wittingly employs such a principal or teacher shall be liable to similar punishment.

Art. XV.—Any person who violates the provisions of Art. VIII. shall be punished with a fine not exceeding 20 *yen*.

Art. XVI.—The provisions of this Ordinance shall apply correspondingly to private kindergartens.

Art. XVII.—The Minister of State for Education shall issue such regulations as may be necessary for putting this Ordinance into operation.

SUPPLEMENTARY.

Art. XVIII.—This ordinance shall go into force from the 4th day of the 8th month of the 32nd year of *Meiji* (August 4th. 1899.)

Art. XIX.—In the case of already-established private schools which have not obtained permission for their establishment, permission, as provided in this Ordinance, must be obtained within 3 months from the date of the Ordinance's operation.

Art. XX.—Any person who is occupying the position of a principal or teacher in a private school at the time of the operation of this Ordinance, and who desires to continue in that position in the same school, shall, unless he is in possession of a teacher's certificate of suitable grade, make application to the supervisory office within the space of three months from the date of this Ordinance, and shall receive the permission referred to in Art. III. or Art. V.

Detailed Regulations Relating to the Private School Ordinance.
EDUCATIONAL DEPARTMENT
ORDINANCE.
No. 38.

Art. I.—Any one who, in accordance with Art. II. of the Private School Regulations, desires to obtain permission for establishing a private school, must forward to the supervisory office an application containing the undermentioned particulars, and accompanied by a plan of the site, the school buildings and the boarding house:—

1. The object of the school.
2. The name.
3. The grade.
4. The rules.
5. The financial scheme (*keihi* 經費) and the method of maintenance (*gijihoh* 維持方法).

Provided that any changes made in the particulars of the above clauses from 1 to 3 inclusive, or in the site, school building or boarding house, must be reported to the supervisory office; and for any change in clause 4 the permission of the supervisory office must be obtained.

Art. II.—The following points must be included in the school regulations:—

1. The period of study, the age of admittance, the limits of study, and the arrangements as to holidays.
2. The curriculum and the hours of study.
3. Arrangements with regard to examinations.
4. Arrangements with regard to entering and leaving the school.
5. Arrangements with regard to tuition fees and entrance fees.
6. Arrangements with regard to rewards and punishments.
7. Arrangements with regard to boarding houses.
8. Arrangements with regard to duties of officers.

Art. III.—Any one who, in accordance with the 1st. clause of Art. III. of the Private School Ordinance, or the 1st clause of Art. V. of the same, desires to obtain permission to become the principal of a private school, or the representative of a school, or a teacher must send to the supervisory office an application accompanied by the applicant's record.

Art. IV.—With regard to the examination mentioned in Art. VI. of the Private School Ordinance it shall be conducted, in the case of an elementary school, a deaf-mute and blind school, or a school of an elementary kind, by

the examiners for teachers for Elementary Schools, and in other cases by the examiners for teachers for Normal Schools, Middle Schools, or High Schools, or by a committee specially nominated by the Minister of State for Education.

Art. V.—Private schools with regard to which special provisions exist (*betsudai ni kitei aru*) according to their kind, shall be respectively governed thereby.

SUPPLEMENTARY.

Art. VI.—Notification No. 15 of the 14th year of *Meiji* (1881), issued by the Department of State for Education, shall be rescinded from the date of this Ordinance's operation.

Educational-Departmental Instruction.

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed) Count Kabayana,
Minister of State for Education.
(Dated) 3rd August, 1899.

Notification To Religious Propagandists.

The Department of Home Affairs has issued the following:—
NOTIFICATION No. 41.

Art. I.—Persons who propose to engage in religious propagandism are required to furnish to the chief official of the district in which they have their domicile, or in which, if not domiciled they reside, the particulars indicated below together with their personal record (*rirekisho*).

1. The name of their creed.
2. The method of propagandism.

Persons engaged in religious propagandism prior to the operation of this Notification, must comply with the provisions of the preceding Article within two months from the date of operation.

Art. II.—Persons who propose to erect a house for religious uses, a church, a lecture-hall or a preaching-place, must apply for the permission of the chief official of the district in which they reside, accompanying this application with the following details:—

1. The reasons why such edifices are required.
2. The time when the building

will be completed.

3. The designation of the building, its locality, the area of the site and all important details relating to building, together with a map.

4. The name of the creed.

5. The proposed method of management and maintenance.

6. If it is proposed to place there a local propagandist (*Janto Jukuyosha*), his qualification and the method of selecting him.

If the house, church, lecture-hall or preaching-place is not built within the time referred to in the second of the above clauses, the permission obtained shall cease to be valid.

In the case of a house, church, lecture-hall, or preaching-place used in connection with religion prior to the operation of this Notification, the founder, or, in the event of there being no founder, or of some other obstacle, the manager, shall within two months from the date of the operation of this Notification, convey to the chief official of the district the information specified in the first of the above clauses, and shall be considered to have received permission from the time of conveying such information.

Art. III.—The founder mentioned in the preceding article, or, in the event of there being no founder, or of some other obstacle, the manager, shall forward to the chief official of the district the personal record of the manager and of the local propagandist; and the same course must be pursued should there be any change of manager or of local propagandist.

Art. IV.—In the event of any change occurring in the facts enumerated in Art. I., the person engaged in religious propagandism must report the change to the chief official of the district within two weeks.

Art. V.—Should it be desired to make any change in the points enumerated in Art. II.; the founder, or, in the event of there being no founder, or of some other obstacle, the manager, must apply again for the permission of the chief local official, accompanying his application with a statement of reasons. In case he has changed his residence, the permission must be sought from the chief official of the district to which he has moved.

When a house used for religious purposes, or a lecture-hall or a preaching place is abolished, or its site changed, the fact must be reported within two weeks to the chief official of the district.

Art. V.—Propagandists of Shinto or Buddhism, and all matters relating to the erection, transfer or abolition of their temples and of Buddhist preaching-places, shall be regulated by the rules hitherto in force.—*Japan Mail.*

The Doshisha.

Report of Trustees' Meetings.

The meeting of the Board of Directors of the Doshisha, held in Kyoto July 18th. to 21st., will always be a meeting of exceptional interest in the history of the school. Not only was it the first meeting after reconstruction of the school and the first meeting when under the new treaties foreigners could sit as full voting members in the Board of Directors; it was the meeting at which the new President and Dean were to be chosen a choice upon which depended to a great extent the whole future life and work of the school. How much earnest prayer had been offered in view of this meeting the members of the mission especially know. It is therefore a source of deepest and most sincere gratitude, as well as of encouragement for the future, that this meeting passed off in such a satisfactory manner.

All the directors, with the exception of Mr. Ukita, were present. Mr. Shimamura, as acting president, presided. It is but simple justice to say that both he and Mr. Yamataka in their respective offices have served the Doshisha and the whole cause of Christian education in Japan with praiseworthy faithfulness and at considerable self-sacrifice, and both carry with them the sincere gratitude of the friends of the Doshisha for stepping into the breach at a most critical time.

The reception of the three foreign members was the first item of business and served as an indicator of the spirit of the new board. After they had been sworn in, a resolution was at once proposed, and unanimously adopted, expressing to the American Board the pleasure of the Japanese Directors in receiving into full membership three representatives of that Board. Dr. Davis, in behalf of the foreign members, replied briefly, and we felt at once that we had received a most cordial welcome from our Japanese colleagues.

The docket and the report of the acting president were submitted in print. With the grant from the Harris Fund the school closes the year free from any debt other than that inherited from the former Board of Trustees.

The election of President and Dean occupied the whole of the second session. Mr. Kozaki urged that the trustees first determine the character of the school by deciding the question whether it was to rely upon foreign, or upon Japanese support in its work; but the overwhelming thought of the meeting was that the school was the result of the co-operation

of the American Board with the Japanese, and that it should be confined in the same spirit. The unanimous vote of the meeting was then cast for Mr. Hirotsu, a graduate of the Doshisha who had just returned from several years of study at Yale University, as Dean of the school. The actual title was afterwards fixed for the present as "*Kocho Kokoro*" (Acting Dean). The fact that not only the Japanese Directors were heartily in favor of his election, but that also in the United States Mr. Hirotsu had won the confidence and esteem of the secretaries of the American Board and of leading pastors, made his election both easy and cordial.

The election of President (*Shacho*) was more difficult, as there seemed to be no body available who had both the necessary qualifications for the position and could give the necessary time to the work. Finally the Hon. S. Saibara, M. P. was prevailed upon to take the position, with the understanding that all educational matters should be in the hands of the *Kocho*, while the President should have especially the official representation of the school in all matters connected with the Government. An earnest Christian, a man of great executive ability, and at the same time of no small influence in official circles, Mr. Saibara's election and his acceptance of the office can be a source of genuine joy to all the friends of the Doshisha.

With both of these elections not only unanimous but most cordial and enthusiastic, the Directors felt a heavy burden lifted from off their hearts and went with good cheer at the remaining business occupying three more days. Of this the most important items were the following:—

After full consideration of the condition and the prospects of the Girls' School it was voted to ask the American Board to grant to this school the aid asked by the Mission at its recent annual meeting, but at the same time to take steps for securing financial aid from the Japanese, and to continue the school at all hazards.

The question of fixing the grade of the Doshisha likewise received full consideration, Mr. Hirotsu presented his views in a very clear and able address. In general his plan was to restore the school to its former grade of a High School, with a Middle School as a feeder, and with the University Departments as outgrowths, the main strength to be put into the High School instead of

into the Middle School as during the last few years. The Board of directors was in essential harmony with this plan, but after full and thorough discussion a conservative course was decided upon, namely, to make no radical changes at once, but to continue the school at least another year on the present basis, so that both the newly elected officers and the Board of Directors could first gain a clearer insight into the actual workings of the school, and that in the meantime the policy of the Educational Department with regard to private schools might become clearly known.

This decision also gave the decisive answer to the question regarding the re-opening of the theological department.

It was felt by all that the Doshisha should have a thorough theological department; but it was also clear that such a department could not be inaugurated before the re-establishment of the High School, and so it was decided to take at present no steps in this direction, but to leave the training of the evangelists to the care of the Mission. Messrs. Hori, Kashiwagi and Albrecht were, however, appointed a committee to confer both with the Mission and with the *Kumiai* Churches regarding the raising up of preachers and evangelists.

While there certainly was frequent difference of opinion on many points under discussion, all decisions were unanimous, and the most cordial spirit prevailed. The sense of grave responsibility for the trust committed to the Directors seemed to be felt by all, and the determination was evident to work together most earnestly in making the Doshisha again a power for Christian education in the land. We can "thank God and take courage".

Geo. E. Albrecht.

* * *

Resolution.

Whereas we, the Trustees of the Doshisha, desire to fulfill the conditions stated by the late Hon. J. N. Harris, in his letter of gift; and

Whereas we desire to respond to the good-will expressed by the American Board of Commissioners for Foreign Missions, representing the American donors, in helping on the work of our institution by sending us teachers and large sums of money; and

Whereas we desire the continuance of their deep and warm sympathy in the development of our work in the future.

Therefore be it resolved that we esteem it a very great pleasure and honor, just at this juncture when the law permitting mixed residence comes into effect according to the Revised Treaties with Foreign Powers, to welcome to our councils the three representatives of the said American Board who, irrespective of the difference of nationalities, will henceforth share with us equal rights and responsibilities in considering all questions touching the welfare of the Doshisha as we seek to realize and fulfill the cherished hopes of its founder, the late Dr. Nessima.

See Doshisha, page 10.

THE BOARDS OF FOREIGN MISSIONS
AND THE INSTRUCTION OF THE
MINISTER OF EDUCATION.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—The following account of a conference of the officers of the Boards of Foreign Missions in America, regarding the Instruction of the Minister of Education, was received by the last mail from Robert E. Speer, Esq, the Secretary of the Conference. It will be a favour if you will kindly give it a place in your columns.

I am, etc.,

WILLIAM IMBRIE.

There was held at the rooms of the Presbyterian Board, No. 156 Fifth Avenue, New York City, on the morning of November 9th, 1899, a conference of officers of various Mission Boards and Societies carrying on work in Japan. The object of the Conference was to consider the question of the attitude that these Boards and Societies should take towards the Instruction of the Japanese Minister of Education appended to the Regulations relating to the Private School Ordinance, issued by the Educational Department on August 3rd, and reading as follows:—

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

There were present at the Conference, the Rev. Dr. Barton, of the American Board; the Rev. Dr. Barbour, of the Baptist Missionary Union; Bishop Scarborough, Dr. Kimber and Mr. Patton, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; the Rev. Dr. Leonard, the Rev. Dr. Baldwin and the Rev. Dr. Smith, of the Methodist Episcopal Church; the Rev. Dr. Ellinwood, the Rev. Dr. Brown, the Rev. Dr. Halsey and Mr. Speer, of the Presbyterian Board; and the Rev. Dr. Cobb, of the Board of Missions of the Reformed Church.

The Rev. Dr. Cobb was elected Chairman, and Mr. Speer was chosen Secretary. The Secretary made a statement of the general situation in Japan, and the attitude of the Department of Education towards private schools for the last few months; and of the desirability of the Foreign Missionary Boards and Societies in this country taking, if possible, united action in the face of difficulties equally affecting all. After a full discussion, in which all present participated, the following statement was adopted, as the sentiment of the Conference; and it was moved that copies should be sent, by the Secretary to the various Boards in the United States and Canada carrying on educational work of any extent in Japan, requesting their action in approval; and requesting them also to inform the Secretary of such action as they might take.

"This Conference, composed of officers and members of the Missionary Agencies of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed Churches, would express its complete approval of the resolution adopted by the 'representatives of six christian schools,' in the Conference that met in Tokyo, on August 16th, to consider the question of the relation of schools aided by these Boards to the Instruction of the Minister of Education, forbidding religious worship or instruction in all schools 'whose curricula are regulated by provisions of law,' to wit:—(Then follows the resolution which has already appeared in the *Mail*).

"In the conviction that the great need of Japan is Christianity and Christian education, and that the members of the Churches represented in this Conference would not approve of the use of Mission funds in the support of schools in which all religious exercises and teaching are prohibited, this Conference expresses its conviction that the Missions in Japan should steadfastly refuse to make any compromise of whatsoever character, or however temporary or plausible, as to the religious character of their educational work. In the judgment of this Conference, it will be most unfortunate if at this time the Missions fail to stand together, in maintaining unimpaired the avowed and unmistakable Christian character of their schools in all their departments, at whatever sacrifice of secular advantage or government privilege."

NAMES AND ADDRESSES OF MISSIONARIES IN JAPAN AND KOREA.

METHOIST EPISCOPAL CHURCH U.S.A.

Alexander, Rev. E. P., A.M., Hirozaki.
Allen, Miss Belle, J., Tokyo, Absent.
Ailing, Miss H. S., Aoyama, Tokyo.
Atkinson, Miss A. P., Nagoya.

PRESBYTERIAN MISSION U.S.A. (SOUTH.)

Atkinson, Miss M., Koshi.
Buchanan, Rev. W. C., and W. A. B. Takamatsu Absent.
Buchanan, Rev. W. McC., A.M. and W., 13 Uchi-muncho, Takamatsu.
Cunningham, Rev. C. K., and W., 23, Shimoku-cho, Nagoya.

Worlds, W. C. T. U.
Large Mrs. E. C., No. 15, Tsukiji, Tokyo.

WOMEN'S UNION MISSION.

Crosby, J. N., 212, Bluff, Yokohama.
Pratt, Miss S. A., 214, Bluff, Yokohama.

INTERNATIONAL COMMITTEE OF Y. M. C. A. (N.Y. CITY.)
Fisher, G. M., 22 Nakano-cho, Ichigaya.
Helm, V. W. and W., 17, Tsukiji.

KOREA.

AUSTRALIAN PRESBYTERIAN MISSION.

Adams, Rev. A., and W., Fusan.
Brown, Miss, Fusan.
Moore, Miss Bessie, Fusan.

BAPTIST MISSION, U.S.A.

Ackles, Miss, Kang-Gyenny.
Stedman, Rev. F. W., and W., Kang-Gyenny.

BRITISH AND FOREIGN BIBLE SOCIETY.

Knemure, A., and W., Seoul.
Sykes, A. A., Seoul.

CHAMANIAN PRESBYTERIAN MISSION.

Foot, Rev. W. R., A.B., and W., Gusan.
Grierson, Rev. B. M.D., and W., Gusan.
McLara, Rev. D., A.B., Gusan.

CHURCH OF ENGLAND. (SOCIETY FOR THE PROPAGATION OF THE GOSPEL)

Corfe, Reverend, C. T., D.D., Bishop, Seoul.
Badcock, Rev. J. S., Mapo.
Ballock, E. H., M. D., Seoul.
Briddle, Rev. A. A., Kangwha.
Cameron, Miss, Seoul.

(SISTERS OF THE COMMUNITY OF ST. PETER.)

Sister, Nora, in Charge
Sisters Rosalie, Alma, Margarotta.
Cook, Miss L. E., M.D., Seoul.
Esh, Miss Ellen, Seoul.
Perry, Miss J., Seoul.

METHOIST EPISCOPAL MISSION, U.S.A.

Appenzeller, Rev. H. G., A.B., and W., Seoul.
Beck, Rev. S. A. and W., Seoul.
Bunker, Rev. D. A., and W., Seoul.
Cable, Rev. E. M., Seoul.
Cantor, Miss M., M.D., Seoul.

METHOIST EPISCOPAL MISSION U.S.A. (SOUTH.)

Campbell, Mrs. J. P., Seoul.
Carrill, Miss A., Seoul.
Collver, Rev. C. T., and W., Songdo.
Hardie, R. H., M.D., and W., Songdo.
Hinds, Miss J. B., Songdo.
Moore, Rev. J. B., and W., Seoul.
Reid, Rev. C. F., D.D., and W., Seoul.

PRESBYTERIAN MISSION, U.S.A.

Adams, Rev. J. E., and W., Teagu.
Arison, O. E., M.D., and W., Seoul.
Baird, Rev. W. M., A.B., and W., Pyeong Yang, Absent.
Be-t, Miss M., Pyeong Yang.
Brewer, Rev. H. M., Teagu.
Chase, Miss M. L., Fusan.
Doty, Miss S. A., Seoul.
Field, Miss E. H., M.D., Seoul.

PRESBYTERIAN MISSION, U.S.A. (SOUTH.)

Bell, Rev. E., and W., Mokpo.
Bull, Rev. F., Kusan.
Drew, A. D. M.D., and W., Kusan.
Harison, Rev. W. H., and W., Chunju, Absent.
Inghill, Miss M. B., M.D., Chunju.
Junkin, Rev. W. M., and W., Kusan.
Owen, C. C., M.D., Mokpo.
Reynolds, Rev. W. D., and W., Chunju.
Straeffer, Miss F. L., Mokpo.
Tate, Rev. L. B., Chunju.

REPRESENTATIVE OF THE TORONTO PRAYER CIRCLE.

McKenzie, Miss A., Seoul.

METHOIST EPISCOPAL CHURCH SOUTH (U.S.A.)

Ronnell, Miss M., Kobe.
Bryan, Miss A. D., Kobe.
Callahan, Rev. W. J., A.B., and W., Nakatsu Absent.
Demaree, Rev. T. W., A.M., and W., Matsuyama.
Gaines, Miss N. E., Jo-Gakko, Hiroshima.

REFORMED CHURCH MISSION, IN AMERICA.

Ballagh, Rev. J. H., A.M., and W., 49, Bluff Yokohama.
Booth, Rev. E. S., A.M., and W., 175, Bluff Yokohama.
Couch, Miss S. M., Nagasaki.
Deyo, Miss M., Uyeda, Shinshu.
Harris, Rev. H. A.M., and W., Amori.

REFORMED CHURCH IN THE UNITED STATES.

Gerhard, Paul L., A.B., 78, Higashi Samban-cho, Sendai.
Lampo, Rev. W. E., and W., Higashi Samban-cho.
Miller, Rev. H. K., A.M., and W., Sendai, Absent.
Moore, Rev. J. P., D.D., and W., Tokyo, Absent.
Noss, Rev. C. A.B., and W., Kitahiro-cho Sendai.
Rohrbach, Miss L., 78, Higashi Samban-cho, Sendai.

SALVATION ARMY.

Bullard, Col. R., and W., 1, Sakuma-cho, Ichonou, Shiba, Tokyo.
Duce, Major C., and W., Kamiiban-cho, Kojima-cho, Tokyo.
Clark, Ellen, R., 4 Motomachi, Yokohama.
Ellis, Adjutant and W., 123, Settlement, Yokohama.
Fernace, Capt. Charlotte, Motomachi, Yokohama.
Hamilton, Ensign A., Shiba, Tokyo.
Hatcher, Matilda, Adjutant, Kitano-cho, Kobe.
Newcombe, Ensign, 3 Iritunecho, Kyobashi, Tokyo.
Robson, Capt. John, Yamachima.
Pearson, Capt. Mary, Keitana-cho, Kobe.

SCANDINAVIAN JAPAN ALLIANCE.

Anderson, Miss Hanna Fuunbashi.
Aurell, Rev. K. C. and W., Honjo, Tokyo.
Bergstrom, Rev. F. O., and W., Takayama, Hida.
Setherlund, Miss A., Oshima.

SCRIPTURE UNION AND RAILWAY MISSION.

Gillett, Miss E. R., 8, Hitawacho, Akasaka, Tokyo.
Whitney, W. N., M.D., and W., 17, Hikawacho, Akasaka, Tokyo.

CHRISTIAN ENDEAVOUR.

SEAMEN'S HOME, HAKASAKI.

Makins, John, and W., 26, Oura.

SEAMEN'S HOME, KOBE.

Makeham, E., and W., 3, Kitana-gussa-dori.

SEAMEN'S MISSION YOKOHAMA.

MISSION TO SEAMEN, LONDON
and
SEAMEN'S FRIEND'S SOCIETY, NEW YORK.
Austin, Rev. W. T. and W., 82, Yokohama, Absent.

SOCIETY OF FRIENDS.

Binford, Gurney, and W., Mto.
Cousud, Joseph and W., 30, Koun-machi, Shiba, Tokyo.
Dillon, Miss Edith, 30, Koun-machi, Shiba, Tokyo.
Gundry, Miss M. A., 30, Koun-machi, Shiba, Tokyo.

SEVENTH DAY ADVENTISTS.

Burden, W. D., and W., 30, Gogo-uchi, Shiba, Tokyo.
Granger, Mrs. W. C., 30, Gogo-uchi, Shiba, Tokyo.
Wade, B. O., and W., 30, Otawo-cho, Hongo, Tokyo.

UNITED PRESBYTERIAN MISSION OF SCOTLAND.

Davidson, Rev. Robert, and W., 15, Tsukiji, Tokyo.
Waddell, Rev. H., and W., 25, Nakano-cho, Azabu, Tokyo.

UNITED BRETRERN IN CHRIST.

Howard, Rev. A. T., and W., 19, Suzuki-cho, Struga-dai, Tokyo.

UNIVERSALIST.

Keirn, Rev. G. J. and W., Ushigome, Tokyo.
Levitt, Eleanr, Rev., 32 Tsukiji, Tokyo.
Osborn, Miss C. M., 24, Dai-machi, Koishikawa, Tokyo.

West, Miss A. B., 2, Nishi-machi, Tokyo.
Winn, Rev. T. C., A.M., and W., 478, Kyobori-machi, Osaka.
Youngman, Miss K. M., No. 6 Tsukiji, Tokyo.

TEMPERANCE SOCIETIES IN JAPAN

COMPILED BY JULIUS SOPER

The NATIONAL TEMPERANCE LEAGUE OF JAPAN was organized in the City of Tokyo on the first day of October, 1898, in the Kudan Methodist Episcopal Church. The credit of this *new* movement is largely due to Miss Clara Parrish, the *sixth* Round-The-World Missionary of the the World's Woman's Christian Temperance Union. At the time of organization there were present delegates from a number of Local Societies, as far north as Sendai and as far south as Hiroshima. The delegates represented several denominations of Christians.

This League holds an Annual Convention. The work during the year is carried on by a Board of Control, composed of the officers and fifteen members, all elected by the Annual Convention. The Officers of the League are:—*President*, Taro Ando; *Vice-Presidents*, S. Hayashi, K. Ito, Sen Tsuda, Sho Nemoto and Julius Soper; *Secretaries*, T. Ukai and A. C. Borden; *Treasurers* Y. Sumino-kura and T. Komuro. The members of the Board of Control are, T. Anzai, S. Furukawa, D. Hatano, Y. Ninomiya, N. Bito, O. Sunada, K. Ishii, G. Yamamuro, K. Hirasawa, David Thompson, H. Topping, B. Chappell, E. Leavitt, W. P. Buncombe and A. C. Borden.

Rev. H. H. Coates, who has just left for Canada, and Rev. S. Ogata, now living in Nagoya, are both active and earnest workers of the League. Mr. Joseph Cosand is the Assistant Editor of the *Kuni No Hikari*, the Organ of the League. Mrs. Large and Mrs. Davidson, and several Japanese ladies, all of the National W. C. T. U., sit as Associate Members of the Board of Control. Nearly every denomination of Christians in the Metropolis is represented on the Board.

The Rev. Kanichi Miyama is the Traveling Evangelist of the Temperance Movement in Japan. He is supported by contributions from foreign and Japanese friends of the Temperance Cause. His praise is in all the Churches. Mr. Miyama worked for some time in Hawaii before returning from San Francisco to his native land in 1889. The results of his labors in Hawaii are lasting and far-reaching—beyond calculation. The fact that Japanese laborers have been acceptable in Hawaii all these years is largely owing to the blessed results of the Gospel and Temperance work of Mr. Miyama in those Islands in 1887—1888.

The following are short sketches of the *four* largest Temperance Organizations in Japan.

WOMAN'S CHRISTIAN TEMPERANCE UNION

The Woman's Christian Temperance Union was organized on December 6th, 1886, in the Nihonbashi Presbyterian Church, Tokyo. Twenty members were enrolled at this time as Charter Members, and forty joined in all.

The Officers were:—*President*, Mrs. Kaji Yajima; *Rec. Sec.*, Mrs. Chiyo Hattori; *Cor. Sec.*, Mrs. Toyofu Sasaki; *Treasurers*, Mrs. Riu Miura and Mrs. Miya Ebina. For the sake of convenience Mrs. Sasaki assumed the entire secretary work. Mrs. Mary Clement Leavitt sent by the American W. C. T. U. was present and organized this new Society.

During 1888 Raniabai visited Japan. In the same year the Official Organ of the Society was started. Mrs. Sasaki was the first Editor. The second Editor was Mrs. Takeo, who was a year later succeeded by Mrs. Takekoshi. Owing to illness Mrs. Yajima was compelled to resign in 1889, and Mrs. Assai was appointed in her place.

In 1890 Miss Jessie Ackerman, the *second* Round-The-World Missionary, visited Japan. During her visit the membership of the Union was increased by several hundred. In this year the first Imperial Diet was convened, and from the W. C. T. U. a petition relating to the severity of punishment meted out to women as compared with that meted out to men was presented to the Diet, and one also regarding the transporting of Japanese women to other countries for evil purposes. These petitions were annually repeated until the twelfth session of the Diet.

In 1890 Mrs. Assai resigned as President of the Union and Mrs. Yujima was re-elected. In the following year much help was given by the Union to the earthquake sufferers, and a physician and two nurses were sent to minister to the needs of the sufferers. For all these services the Government made the usual acknowledgments.

In the Autumn of 1892 Miss Mary Allen West, the *Third* Round-The-World Missionary, came to Japan. Her stay was only seventy one days. During this time she spoke at ninety meetings and traveled 3580 miles. Through her labors a National W. C. T. U. was decided upon; but this did not become an accomplished fact until after Miss West's death.

In 1893 Mrs. Sakurai was elected to represent the National Union at the Council of Women in Chicago. It was on the third of April of this year that the National Woman's Christian Temperance Union was organized.

The following were the officers of the new organization:—President, Mrs. Kaji Yajima; Rec. Sec., Mrs. Takekoshi; Cor. Sec., Mrs. Nemoto; Treasurer, Mrs. Shimoyama. Six departments of work were taken up, and six Local Unions became associated with the National Union. In the autumn of this year (1893) the special work of the Union that suggested itself was the rescue of girls sold to the Yoshiwara.

Mrs. Andrews and Dr. Kate Bushnell, the *fourth* and *fifth* Round-The-World Missionaries, visited Japan in 1893; but owing to the illness of Mrs. Andrews they were forced to shorten their visit. In 1895 the Editorship of the Official Organ was given to Mrs. Tani Yamaji, and in this year considerable help was given to the sufferers from the floods.

In the Autumn of 1896 Miss Clara Parrish, the *sixth* Round-The-World Missionary, arrived. She spent two years in Japan. Through her labors the Temperance cause was greatly revived and the workers greatly encouraged. During her stay in Japan the Y's were organized and the departments of work increased. As the result of her labors the Banner given at the World's Convention of 1897 came to Japan.



YOKOHAMA TEMPERANCE SOCIETY

The Yokohama Temperance Society is one of the oldest in Japan. It was organized November 10th, 1886, in the Sumiyoshi Presbyterian Church, Yokohama. Before the formal organization a meeting for consultation was held at an Eating House, called Hommoku Kyokairo. The drink habits of the people was the occasion of this meeting. On November 17th, 1888, it was decided to issue an Organ of the Society. This first Organ was called the YOKOHAMA TEMPERANCE MAGAZINE. At this time a Badge was decided upon. In the same year Ramabai on her way to India spoke in the Kaigan Church (December 17th) in the interest of this Society.

In March 1890 a Youth's Temperance Society was organized. During Miss Ackerman's stay in Japan (1890) a large meeting was held in the Kaigan Church, at which 800 persons were present. At this meeting *one hundred* signed the Pledge. Much attention was given to the young by this Society, and several Youth's Societies were organized.

In January 1891 the name of the Society and its Organ was changed. They were thenceforward known as the JAPAN TEMPERANCE SOCIETY and the *Japan Temperance Magazine*.

It was under the auspices of this Society that the funeral services of the lamented Miss West were conducted in the Kaigan Church, December 16th, 1892.

This Society like others of similar character rendered very valuable service to the sufferers from flood and earthquake. In 1893 the Government offered this Society a Lacquer Wine Cup, in recognition of its services; but it was respectfully declined, and the reasons given for declining.

In January 1893 considerable money was raised by this Society to assist in the erection of a monument over the grave of Miss West. This money was sent to her friends in the United States through Mr. Sen Tsuda, one of the oldest and staunchest Temperance advocates in Japan, who visited the World's Exposition at Chicago.

The 10th Anniversary of the Society was held in January 1895. During the Japan-China war considerable money was sent by this Society to the families and orphans of sick, disabled and deceased soldiers.

Miss Parrish rendered much valuable service to this Society during her stay in Japan. She will long be remembered.

Since the organization of this Society about forty Branch Societies have been connected with it—one of them being in Chemulpo, Korea. Among the Leaders of this Society are Messrs. Hayashi, Ninomiya and Bito. Mr. Hayashi has been President from the beginning.

On September 11th, 1897, delegates were sent to Tokyo, and in connection with delegates from the Tokyo Temperance Society a Central Committee was organized, with a view of uniting all the Temperance organizations in Japan. On the 10th of January 1898 an informal meeting of representatives of the two Societies was held. At this time it was decided to effect a National Organization as soon as possible. To this end the Yokohama Society agreed to give up its name, JAPAN TEMPERANCE SOCIETY, and assume its old name, and also to give up their own Organ and adopt the Tokyo Organ as their own. So the *Light Of Our Land* ceased to be simply the Organ of the Tokyo Temperance Society. This led to a harmonious adjustment of previous difficulties in the way of uniting the Temperance organizations in the Empire. This Society deserves much credit for the magnanimity they displayed.



HOKKAIDO TEMPERANCE SOCIETY

The first Temperance Society in Hokkaido was organized in Sapporo, the Capital, November 21st, 1887, under the name of the Sapporo Temperance Society. A Mr. Shinroku Iwai, a Shoe Manufacturer, who had been a member of the Sapporo (Independent) Church for several years, became greatly exercised on the subject of "Sake" drinking. Although a member of the Church, he had never given up his old habit of drinking.

About this time the Rev. Tanetaro Takenouchi (since deceased) came from the south, to work as an Evangelist in the Sapporo Church. Mr. Takenouchi had heard the lectures and addresses of Mrs. Leavitt in Kobe. These made a deep impression on his mind. He brought with him a pamphlet containing a translation of Mrs. Leavitt's addresses, and also the Rules for organizing and carrying on Temperance Societies.

Shortly after reaching Sapporo he met Mr. Iwai, who related to him his struggles on the subject of the drink habit. Two kindred spirits met. As Mr. Ito puts it, "One was the powder, and the other was the match." Mr. Takenouchi showed Mr. Iwai the Temperance literature he had with him, and explained to him the working of the great Temperance movement in the world. Mr. Iwai's enthusiasm was aroused. He became a willing convert to the principles of Temperance. As the result of this meeting they planned the organization of a Temperance Society.

This Society was duly organized, as indicated above, and Mr. Kazutaka Ito was elected the first President. When first organized this Society had sixty five members. In the same year (1887), December 5th, the scope of the Society was enlarged and the name, HOKKAIDO TEMPERANCE SOCIETY, was adopted. This led to the organization of Branch Societies in different parts of the Island. The Society rapidly increased in numbers. In June 1894 there were two thousand members. There has been a decline of interest, since Mr. Ito left Hokkaido and became a resident of Tokyo. But the good work still goes on, and this Society is about to unite with the National Temperance League,—one Branch has already.

The year 1892 was an eventful year in the history of this Society. During the month of August of that year an Exhibition of Hokkaido products—land and sea—was opened at Sapporo. During this Exhibition the City was thronged with visitors from all parts of the Island. This afforded the Temperance workers a splendid opportunity for pushing their cause. They made good use of the opportunity, and much permanent good was accomplished. Miss West visited Sapporo, as well as Hakodate, this same year. Her labors gave a new impetus to the Temperance work in Hokkaido.



TOKYO TEMPERANCE SOCIETY

The Tokyo Temperance Society was organized at the beginning of 1890 at a meeting held in the Ginza Methodist Episcopal Church. Before this, however, various efforts had been put forth by Japanese and foreign Christians for the purpose of starting a Temperance Society in the Metropolis; but all these efforts failed. Fortunately at the beginning of 1890

Miss Jessie Ackerman, representative of the World's W. C. T. U., reached Japan from America and opened a series of very successful meetings in Tokyo, with the cooperation of the workers of the W. C. T. U., under the leadership of such women as Mrs. Yajima, Mrs. Ushioda and Mrs. Sasaki.

The success of these meetings led to the organization of the Tokyo Temperance Society. A preliminary meeting was held at the residence of Rev. Julius Soper, Tsukiji, on the 3rd of March, 1890. There were present at this meeting Mrs. Sasaki, Mrs. Ushioda, Messrs. Ando, Miyama, Nakagawa, Soper and several others. Mr. Soper acted as chairman of the meeting.

After several consultations the Tokyo Society was finally organized on the 8th of March, 1890. This was a source of unmingled joy to Miss Ackerman, who left Tokyo shortly after.

From this humble beginning the Society has grown and become the most efficient and aggressive of all the Temperance Societies in Japan. There has been a large number of Branch Societies connected with this Society, and not less than *five thousand* members have been enrolled.

At first the work of the Society was carried on by an Executive Committee, consisting of Messrs. Ando, Ozata and Miyama, and Mrs. Sasaki and Mrs. Ushioda. On the 8th of November, 1890, a General Meeting was held at the Ginza Church, at which time Mr. Taro Ando was elected President and Mr. Sho Nemoto Vice President.

During the next year a pamphlet was issued by the Society under the name of THE TOKYO TEMPERANCE REPORT. This MONTHLY contained only four pages,—three of which being in Japanese and one in English. As the Society became more prosperous the Magazine grew also. In 1894 its title was changed to that of THE TEMPERANCE TIDINGS with sixteen pages. In 1895 the name was again changed, when the present name, KUNI NO HIKARI ("The Light of our Land,") was adopted. In this new Magazine great improvements were made, as to material, both Japanese and English, number of pages and quality of paper, etc. This Magazine has been adopted by the National Temperance League as its Organ. From the time when the Organ of this Society was first issued, through all the stages of its development, to the end of 1899,—whether as MONTHLY REPORT, TEMPERANCE TIDINGS or LIGHT OF OUR LAND,—there have been only two English Editors, Revs. B. Chappell and Julius Soper. Mr. Joseph Cosand has become Editor of the English Department, since the beginning of 1900.

It may be proper to state, before closing, that while the credit for the organization of the Tokyo Temperance Society is largely due to the labors of the W. C. T. U., the Hon. Taro Ando, for several years Consul-General in Honolulu, returned to his native land in 1889 full of the Temperance spirit. He was saved from a life of intemperance through the labors of Revs. K. Miyama and T. Ukai, and Mrs. Ando. After signing the Pledge, he began to attend Church services on Sundays and to investigate the claims of Christianity. He testifies that Temperance was *the "Schoolmaster to bring him to Christ,"*

TOKYO, JAPAN, MARCH 15TH, 1900.



An Essay by a Japanese School Girl.

(Presented at Bowdoin Tokyo April 1901.)

THOUGHTS ABOUT BOOKS.

The school world is a world of books. From the time the wee tottler of six is introduced to the shogakko (Primary School) until that day many years later when she stands ready to receive her diploma, books are the school girls' constant companions. They pile her desk in the school room. You rarely see her in the street without a neatly tied furoshiki (Cloth wrapper) as to whose contents you have no doubt. Late of winter evenings, she is pouring over just one more chapter. With the early summer dawn she is conning the coming days' lessons.

For books and what books bring her, she gives up hours of freedom. The world of nature, the pleasant household task, the easy good time which girls love - enjoyment of all these is curtailed for the sake of books.

Sometimes the girl thinks of them as exacting task masters, but sometimes they are as confidential friends. Sometimes she would willingly see them all consigned to the flames, but oftener they are the bright pathway to all that is beautiful, noble and inspiring - to the world of dreams, and the realm of high achievements.

What is a book? We give the name to volumes of every size, shape and color, from the ponderous tome, grey with antiquity, to the slender pamphlet that can be held in sleepy fingers. And books are not more similar in contents than in outward form. There are some which carry us soaring into the realms of fancy; some which overflow with grand knowledge, and which are of great worth to them that read; and some which treat of trifling subjects, and which have no value save for the weary mortals who talk of killing time. Some lure the unwary to paths of vice; and some guide aspiring souls to the very presence of God. But at any rate, they all tell us something.

A book has a message. History tells us of the succession of events that has transpired upon the stage of human progress. The sciences reveal the secrets of earth and the far off stars. Philosophy teaches us to reason of realities. Poetry woos us to realize the ideal.

But must the application of the word "book" be limited to written volumes only? Can we not call anything a book which tells us something, which brings a message to our hearts? Has not one of the old poets called the stars themselves, "the poetry of Heaven?" and even Hugh Miller, the scientist, calls rocks, books; and the strata of rocks, the books' leaves. He found in each stratum, a knowledge which no printed book had ever taught him. Bryant said in one of his poems,

"To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language."

Indeed, all nature is one great book in which we may find immense stores of information. A careful observer is able to find "tongues in trees, books in the running brooks, sermons in stones, and good in every thing".

As we leave school, we shall do well to turn our attention more closely to those two very instructive volumes - the Book of Nature and the Book of Humanity.

And this suggests a question as to ourselves. Are we only readers of books, or is it not true that each human life carries a message to others, - that each human history as it unrolls itself is a book, known and read of all men?

We read of the lives of great men of old, - great in different ways, but all telling us something of the meaning of greatness. Their lives were first read by their contemporaries and later handed down to us in printed form. And our lives, also, are read by those about us, and surely influence the readers for good or evil.

It may not be that any of us shall have a message for the future. We would not be so bold as to compare ourselves to weighty or witty biographies, but whether we will or no we shall be read by our own contemporaries.

What a privilege, however small the volume, to convey some choice thought of our Creators' greatness and goodness first taught to our own hearts. What a joy to reveal to others any faithful pages from our own heart experience, of "Him who loved us and gave Himself for us".

WEDNESDAY, FEBRUARY 12, 1902.
and continued cold to-day and
to-morrow.

PRICE TWO CENTS.

ENGLAND--JAPAN

Defensive Alliance in Affairs of the Far East.

CHECK TO RUSSIA.

Integrity of China and Corea to Be Maintained.

Feb 12, 1902

**Open-Door Trade Policy—If Either Ally
Becomes Involved in War in Defence
of Interests in These Countries the
Other Will Remain Neutral Unless
Other Powers Join in the Hostilities
—Then the Allies Will Conduct the
War in Common—Notice to the Franco-
Russian Alliance—England's Explana-
tion of the Formation of the Alliance.**

Special Cable Despatch to THE SUN.

LONDON, Feb. 12.—Great Britain has concluded a defensive alliance with Japan in reference to a common policy by both nations in the Far East. This important announcement was launched in the form of a Parliamentary paper, giving the text of the agreement, just in time to catch the earliest editions of the morning papers.

The agreement was concluded in London between Lord Lansdowne, Secretary for Foreign Affairs, and Baron Hayashi, the Japanese Minister, and was forwarded by the former on Jan. 30 to Sir Claude Macdonald, the British Minister at Tokio. Following is the text of the agreement:

"The Governments of Great Britain and Japan, actuated solely by a desire to maintain the status quo and the general peace in the extreme East, and being, moreover, especially interested in maintaining the independence and territorial integrity of the Empire of China and the Empire of Corea and in securing equal opportunities in those countries for the commerce and industry of all nations, hereby agree as follows:

"Article I.—The high contracting parties having mutually recognized the independence of China and Corea declare themselves entirely uninfluenced by any aggressive tendencies in either country, having in view, however, their special interests, of which those of Great Britain relate principally to China, while Japan, in addition to the interests she possesses in China, is interested in a peculiar degree, politically as well as commercially, in Corea.

"The high contracting parties recognize that it will be admissible for either of them to take such measures as may be indispensable in order to safeguard those interests if threatened either by the aggressive action of any other Power or by disturbance arising in China or Corea and necessitating the intervention of either of the high contracting parties for the protection of the lives or property of its subjects.

"Article II.—If either Great Britain or Japan in defence of their respective interests as above described should become involved in war with another Power the other high contracting party will maintain strict neutrality and use its efforts to prevent other Powers from joining in hostilities against its ally.

"Article III.—If in the above event any other Power or Powers should join in hostilities against that ally the other high contracting party will come to its assistance and conduct the war in common and make peace in mutual agreement with it.

"Article IV.—The high contracting parties agree that neither of them will without consulting the other enter into separate arrangements with another Power to the prejudice of the interests above described.

"Article V.—Whenever in the opinion of either Great Britain or Japan the above mentioned interests are in jeopardy the two Governments will communicate with one another fully and frankly.

"Article VI.—The present agreement shall come into effect immediately after the date of its signature, and shall remain in effect for a period of five years. In

case neither of the high contracting parties should have notified, twelve months before the expiration of the said five years, of its intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the high contracting parties shall have denounced it, but if, when the date fixed for its expiration arrives, either ally is actually engaged in war the alliance shall, ipso facto, continue until peace is concluded."

ENGLAND'S EXPLANATION.

In a long despatch to Sir Claude Macdonald accompanying the treaty Lord Lansdowne says:

"The agreement may be regarded as the outcome of events which have taken place during the last two years in the Far East and of the part taken by Great Britain and Japan in dealing with them. Throughout the troubles and complications which arose in China consequent to the Boxer outbreak and the attack upon the Peking legations, the two Powers have been in close and uninterrupted communication and have been actuated by similar views.

"We have each of us desired that the integrity and independence of the Chinese Empire be preserved; that there should be

To the Southwest via Atlanta and Montgomery.
One day in Atlanta, using Seaboard Air Line Ry.'s train 27, known as "Seaboard Fast Mail," leaving W. 23d Street Ferry, P. R. R., 12:30 A. M. Sleeper open 10 P. M. Office, 1133 Broadway.—Adv.

White Label Guinness Stout.

It tones you up.—Adv.

no disturbance of the territorial status quo either in China or the adjoining regions; that all nations should within those regions, as well as within the limits of the Chinese Empire, be afforded equal opportunities for the development of their commerce and industry, and that peace should not only be restored, but should for the future be maintained.

"From the frequent exchanges of views which have taken place between the two Governments and from the discovery that their Far Eastern policy was identical it has resulted that each side has expressed a desire that their common policy find expression in an international contract of binding validity."

The despatch, after paraphrasing the objects and purposes of the agreement, continues:

"His Majesty's Government has been largely influenced in their decision to enter upon this important contract by the conviction that it contains no provisions which can be regarded as an indication of aggressive or self-seeking tendencies in the regions to which it applies. It has been concluded purely as a measure of precaution, to be invoked should occasion arise in defence of important British interests.

"It in no way threatens the present position or legitimate interests of other Powers. On the contrary, that part of it which renders either of the high contracting

~~parties liable to be called upon by the other~~

for assistance can operate only when one of the allies finds himself obliged to go to war in defence of interests which are common to both, when the circumstances in which he has taken this step are such as to establish that the quarrel has not been of his own seeking, and when, being engaged in his own defence he shall find himself threatened, not by a single Power, but by a hostile coalition.

"His Majesty's Government trust that the agreement may be found of mutual advantage to the two countries, that it will make for the preservation of peace, and that should peace unfortunately be broken it will have the effect of restricting the area of hostilities."

TREATY A COMPLETE SURPRISE.

The treaty comes as a complete surprise in every quarter, there having been no suspicion that such an arrangement was in contemplation. The text was issued so late that newspaper comment is somewhat superficial and hurried. It generally takes the form of warm commendation by the Government press, while the opposition journals are content to remark upon the importance of the agreement without expressing any decided view. There is a pretty general supposition that the reason for the abandonment of Wei Hai Wei can be found in the successful negotiation of the treaty.

The *Morning Post* contends that the support of Great Britain and Japan ought to enable China to feel security and therefore to order its internal affairs so as to conduce to the growth of trade.

The *Standard*, which is forever demanding an energetic policy in the Far East, ~~seems to find it in the treaty.~~ It is sure the agreement will be received with enthusiasm in Great Britain. It heartily congratulates Lord Salisbury and Lord Lansdowne.

The *Telegraph* remarks that the objects of the treaty are those of which all the Powers, including the United States, are solemnly pledged, and proof of unaggressiveness, if it is needed, can be supplied by the obvious fact that there is nothing in the treaty which would preclude Japan from forming an absolutely identical agreement with Russia, France, Germany or the United States. The paper is convinced that the treaty will be most acceptable to the British nation and will not be misapprehended by foreign Powers.

The *Times* wholly indorses the treaty as formulating a policy which threatens nobody, merely embodying the principles to which all the great Powers are publicly pledged. The solemn consideration this policy will now receive will, the *Times* believes, be greeted nowhere more cordially than in the United States, whose attitude throughout the recent complications in China has been consistently inspired by the same considerations that actuated Great Britain and Japan.

It sees no reason why the treaty should be misinterpreted elsewhere, and recalls that the Anglo-German agreement of 1900 was based on the same fundamental principles. It believes that the agreement can only tend to promote a satisfactory understanding with Russia, to whom it is unnecessary to impute an aggressive intention which she has repeatedly repudiated.

The *Daily Mail*, approving of the treaty, says it is useless to disguise the fact that it is aimed primarily at Russia. In support of this view it asserts, upon what it says is unquestionable authority, that the relations between Great Britain and Russia have become regrettably impaired in consequence of Muscovite duplicity respecting the future of Manchuria. Russia, it adds, has practically annexed the entire trade of that province, ignoring the protests of Great Britain, Japan and the United States.

The *Chronicle*, a Liberal organ, says that the treaty profoundly affects the British policy. British isolation, splendid or otherwise, is forsaken for a dual alliance. The question will be much debated whether the treaty does not impose on one party obligations greater than the benefits it confers.

The radical *Daily News* calls the agreement sensational and says it ends Great Britain's magnificent isolation with a pretty sudden shock. It hopes that the Government will hasten to elucidate a situation that is fraught with the gravest consequences.

OUR APPROVAL PROBABLE.

We Have Worked to Maintain the Status Quo in the Far East.

WASHINGTON, Feb. 11.—While no reliable views of how the Government regards the reported alliance between Japan and England can be obtained to-night owing to the late hour the information was received, yet it is sure to cause gratification. This Government has been working for

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who have given their exclusive attention to this secondary part of his article and have tried to represent him as a chickeu-hearted and narrow minded reactionary which is exactly what he is not, as will be admitted by anybody ou even a cursory perusal of his paper from beginning to end. His allusion to the subject is almost incidental, and, although his attitude on this topic is not what the so-called progressive and enlightened observers are usually expected to assume, it must be admitted that the considerations to which he has boldly given expression are not of a character to be lightly disposed of. For the present we shall refrain from giving our own views on this subject; it involves the taking into consideration of so many important points of view that it cannot be dealt with inside the limits of space now at our disposal. We must therefore content ourselves for the present with saying that the unpopular attitude taken by Baron Iwasaki on this subject, is neither the result of any reactionary and cowardly tendeuicy of thought nor of any private motives of self-interests; but is, on the contrary, the result of a solicitude for the best interests of the country and based on considerations which, on the whole, breathe a spirit of wholesome progress and sound reform.

A glance at its contents will show that the chief interest of the paper lies in the views expressed by the eminent writer on the moral foundation of progress in this country. There is unfortunately, we are afraid, some truth in what he says about the alleged moral shortcomings among the men of the present generation in all walks of life. We ourselves had occasion a few years ago to write on this subject in a somewhat similar strain. We are, therefore, glad to hear the voice of warning raised by a man of the Baron's influence. It is, however, our duty as a conscientious recorder of contemporary history, to point out the important fact that Baron Iwasaki approaches the question with the heated imagination of a zealous reformer rather than the cool judgment of a sober philosopher. The result is that his strictures on the men of affairs of the present Japan are in some cases altogether too extreme and sweeping to be true. If the men of the present generation were so wanting in honesty, truthfulness, and in nearly every other valuable moral quality, as the Baron would have us believe, our prospect as a nation would be gloomy indeed. The very carrying on of ordinary business would be impossible. That the country, however, is all the while making solid advance in its commerce and manufactures as well as in science and arts, proves that the case is not quite so bad as Baron Iwasaki and some other reformers sometimes represent it to be. It is, indeed, impossible for us to believe that the English people whom the Baron praises up to the sky, great as undoubtedly they are, should be so immaeuately virtuous, and that we should be so immeasurably inferior to them in moral worth. Nevertheless we highly appreciate the motives that proupt him to elevate the one and depress the other. No intelligent observer intimately acquainted with the real position of things will fail to perceive where the truth lies. Observing, however, that some passages of the Baron's article have been quoted with an air of triumph by some of the confirmed enemies of the country, we have thought it not altogether unnecessary to offer a few words of explanation.

TOKYO, FRIDAY, FEB. 6TH, 1903.

MORAL PROGRESS.

BARON IWASAKI'S long and thoughtful letter to the *Jiji Shimpō*, a full translation of which is published elsewhere, has attracted wide-spread attention among Japanese and foreigners alike. Attention has thus far been principally concentrated, however, upon an incidental and secondary paragraph in the letter, namely, the one containing references to the question of the introduction of foreign capital. Considering that this question happens just now to be one of very practical significance, it is quite natural that great importance should have been attached to an expression of views by a gentleman of Barou Iwasaki's influence and standing in financial circles, especially when those views are rather unfavourable to the admission of foreign capital in the case of a class of undertakings to which the one now endeavouring to procure foreign co-operation belongs. A great injustice has, however, been done to the Baron by those critics

The Cure of Current Maladies.
by
Baron Iwasaki.

The Japan Times.
Feb 6, 1903.



ARON IWASAKI ON THE CURE OF CURRENT MALADIES.

Translated from the *Jiji Shimpo* of the 4th
and 5th January, 1903.)

To the Editor of the *Jiji Shimpo*.

SIR:—Leaving Tokyo in the Spring of the present year, I have spent even of eight months travelling in Europe and America. In making this journey, I had no object except that of recruiting my health. But observing on the spot the wonderful progress of civilization in Europe and America and contrasting what I saw there with the actual state of things at home, I could not help having some reflections and thoughts excited in my mind. Some of these reflections, commonplace and hackneyed as they doubtless are, I wish now, with your permission, to lay before the public through the medium of your valuable paper and to invite their candid criticism thereon.

Yours, etc.,

IWASAKI YANOSUKE.

Osio, December 31st, 1902.

The great desideratum in Japan at the present moment, is that every one, whatever his rank or situation may be, should stir up his moral energy and devote his undivided attention to whatever work he may be engaged in. When the moral energy of a people is paralysed and their love of ease and laziness render them inattentive to their duties and business and destroy their sense of responsibility, they may be able to make a not discreditable advance in material development, but their ruin and fall will be as sure and inevitable as that a stream always seeks a lower level or that rain water soon dries up. Now look for a moment at the state of progress attained by some countries in Europe and America; what we now see there, is the accumulated result of progress during several centuries, and nobody can deny that this imposing

superstructure rests on the solid foundation supplied by the moral stamina of the people in general. It may thus be assumed without any impropriety, that the moral energy and character of a people lies at the basis of a well-ordered political community suitable for social progress and the promotion of the general welfare.

Turning our eyes to the condition of things in this country, the material progress accomplished during the past thirty odd years has few parallels in the history of mankind. In political institutions, in military affairs, in literature and science, in arts and industry, in agriculture and commerce—in all spheres of national activity there has taken place such a remarkable advance and renovation as to extort admiration from the Occidental nations. But with regard to what constitutes the real basis of all outward and material progress, that is to say, the moral energy of the people, it has to be admitted that we are still far behind the nations of the West. Let us take the English people as an example. The individuals of the upper and middle classes among them are distinguished no less for their strict morals than for the dignity and propriety of manners. Whatever may be the work they may be engaged in, they bring to it a keen sense of responsibility and vigilant attention, together with honesty and faithfulness. They are likewise remarkable for their strict observance of distinctions between public and private matters. The most noteworthy characteristic about them is that, when once they engage in an enterprise, they pursue their object with such dogged perseverance that they never know rest until, brushing all difficulties aside, they finally achieve success. Such being the character of the English people, they have a high sense of honour and regard a breach of promise, be the matter important or trifling, as the height of enormity. Even in England with its millions of inhabitants and a multitude of large and busy towns, immoral and abandoned characters are of course to be found not only among the people of the

er classes but even among those occupying higher positions in society. What I mean is that the prevailing moral tone among the middle and upper classes is so healthy and constitutes such a powerful influence as a social sanction, that any body falling under the general standard at once forfeits the esteem and respect of his fellowmen before whom he can never again hold up his head. This shows how the moral tone prevailing among the upper classes has extended its wholesome influence to the other sections of society. Looking at the map of Great Britain, you will observe that it is made up of a few islands in the north-western corner of Europe. The extent of the country is not large, while its soil is not particularly fertile and its natural resources not conspicuously rich. And yet, in wealth, in commerce, in manufacture, in science and literature, in military and naval matters—in short from whatever point of view you regard it,—Great Britain occupies a unique and proud position in the world as the greatest of the European Powers. This enviable position is hers, as the result of the great moral qualities developed by her people in the course of several centuries. This is not true of England alone. In all the other great countries of Europe, the moral qualities of the people constitute the basis of their national power and strength.

It must not, however, be understood that, when I institute comparisons between England and Japan with regard to the different aspects of progress in the two countries, my idea is to insist that this nation ought at once to attain the same level of progress as the English people. It goes without saying that, in wealth and capital, and in knowledge and experience, it is impossible for us soon to catch up with the English. I am not so silly as to expect of our people what is so obviously impossible. What I most earnestly hope that my countrymen will do, is that they will all, high and low, unite in arousing their moral energy and thus supplying a sufficient amount of strength and solidity to the foundations of our progress, so that we may ultimately attain the position of a first-class country.

Judging from the present state of things in this country, I entertain little doubt that our rate of progress is quite satisfactory in so far as the material side of our development is concerned. Nearly all the necessary elements of civilization, in the fields of politics, science, arts, industries, and commerce, have already been introduced. Especially since our victorious war with China, we have made a sudden expansion in so many different directions that the country may almost be said to have undergone a complete metamorphosis. Compared to countries like England, Germany, Russia and France, many things are no doubt still wanting in this country. Having regard, however, to our national wealth and resources, it is no exaggeration to say that our expansion has in some respects already overstepped the proper limits. Under the circumstances there are men who are afraid that the recent increase of our public expenditure caused by our public policy of expansion may possibly impair our resources and produce a state of financial disorder. Men holding this view of the situation consider it advisable to nourish our resources by suspending the prosecution of public works of relative unimportance and also by spreading the increase of armament over a longer period of time. Our armaments being a necessary institution for the protection of the country and the promotion of the interests and welfare of the country, it is but proper that they should not only be kept in a state of efficiency but augmented to a suitable extent. The extent of the augmentation should, however, be determined in consideration of the national resources and kept within the limits allowed by such resources. Were this necessary precaution overlooked in consequence of excessive and one-sided zeal for the efficiency of our armaments, the sources of the national revenue might dry up, and the result would then be the reverse of the original object for which armaments are provided, namely, the protection of the national interests and welfare. This is true, however, not only of armaments but of all other undertakings.

the undertakings already in course of execution, ought by all means to be brought to completion. And what is the most important in securing the successful attainment of this result is the existence of a proper degree of moral efficiency in the persons, whoever they may be, charged with the conduct of these undertakings. Are our men of affairs, whether in Government circles or in private spheres, distinguished by the same dogged perseverance and indomitable will as the English people? Are they inspired by the same high sense of honour and truthfulness as the English? Are they as strict in their morals, or as faithful in keeping their promises? Or again, are they in possession of that in the character of the English people which prevents the latter from being imposed upon, in spite of their unsuspecting nature, and which, notwithstanding their lovable character, saves them from being treated with undue familiarity? The Japanese used from ancient times to attach great importance to truthfulness, fidelity, and good manners. Not only were they conspicuous for their loyalty to the sovereign and their piety to their parents, but they were equally noted for a certain tone of dignity in their everyday behaviour. The power of social sanction was also strong and comprehensive. In the short time the nation had in its life an amount of moral energy which seemed adequate for the purpose of preserving the existence of the country for ages eternal. This moral energy may reasonably be expected to have been still further developed and strengthened in proportion to the progress of civilization in recent years. But in point of fact, simultaneously with the reconstruction of our social orders since the Restoration, the former system of morality received a death blow, while a new system of manners and morality adapted to the requirements of the new order of things has yet to be established. Observing the way in which our men of affairs, whether in public or in private walks, discharge their duties; and remarking how they observe discipline, how they conduct themselves in public, what ideas they entertain as to honour and good manners, that is, studying the

matter from all possible points of view, it must unfortunately be admitted that the good moral tone of Old Japan has altogether disappeared. What we have thus lost in the process of transition, we have not yet succeeded in replacing by the moral tone of European countries. Our efforts are now chiefly directed to the perfection of our outward and material progress. To attempt to overtake the Occidental countries by pursuing such a policy, would be as foolish as to try to go east by turning the horse's head to the west.

The progress attained by those countries is, as it were, an edifice constructed on the solid basis of the moral character of their people, and consequently that edifice is proof against storm and earthquake. On the other hand, the progress achieved by this country is like a structure erected on a sand bank; it does not require a severe storm or an earthquake to lay it low. Should the extreme view I take of the situation prove unfounded, it would be a matter of sincere congratulation for the sake of the country. But in case my view unfortunately turns out to be true, what should we do for our country? Who is to care and provide for our posterity? In recent years there have been frequent complaints about stringent markets and depression of trade, about paucity and crises. The causes of these undesirable phenomena are of course very complicated, but they may, in eight or nine cases out of ten, be traced to some form of human agency. Difficulties caused by human agencies can also be removed or prevented by similar agencies. But supposing that we were confronted with a great disturbance caused by some world-wide tendency against which human agencies are powerless, it should be apprehended that the present order of things in Japan, lacking, as it does, the support of a sure moral foundation, might not only be arrested in its progress but even be torn up root and all. This is the danger I am most afraid of. I am convinced, however, that, if we begin in earnest to put forth our moral energy and to exert ourselves to the ut-

t to create a healthy moral atmosphere, we need not be afraid of our excess. It is not my idea merely to paint a gloomy picture of the present condition of things in this country or to be contented with shedding fruitless drops of despairing tears. I am filled with hopes for the future progress of the country, and consequently I am all the more earnest in wishing to base our progress on a sure and solid foundation.

In saying that we ought to stir up our moral energy and provide a sure basis for the progress of the country, I am not expecting of my fellow countrymen anything particularly difficult. All I want to insist upon, is that those of the middle and upper classes should regulate themselves in their everyday conduct by a code of morals appropriate to their social position. A clean life, good manners, a sense of honour, a sense of responsibility, the observance of discipline—are these not the necessary elements of a moral code for everyday use? To sum it up in one word, what I ask of my countrymen is that they should be serious in whatever they do. Let me illustrate my point by two or three practical examples.

Some observers are of opinion that our field of politics is full of difficulties and that we have even come to a crisis. I do not mean to deny the existence of difficulties, but what sort of difficulties are they? Looking at the condition of things in some European countries, it will be noticed that the so-called political difficulties there arise principally from the conflict of interests and sentiments between the different sections of the people on account of difference in race, language, religion and manners, or of difference in political institutions, customs, history and other conditions of life. Difficulties of this nature are the source of trouble to the Sovereigns, Cabinets and Parliaments. Such is the case in Germany, Austria, France and Italy. Even in England which is comparatively free from complications of this kind, they have still to deal with the discontent in Ire-

land. In spite of these difficulties, however, the men at the head of public affairs in those countries approach their task of government with so much devotion and energy, that, notwithstanding occasional reverses and misfortunes, they usually succeed in promoting the welfare of their people at home and elevating the position of their respective countries in the world at large. Now, as for Japan, is she confronted with any of the difficulties belonging to this category? Having been ruled ever since the beginning of our national existence by an unbroken line of Emperors, we are happily free from all causes of conflict and complication on account of race, language, religion, and manners, or on account of political institutions, customs, history and other conditions of life. Indeed, of all the independent countries in the world, none is so free from impurities and disorders as Japan. She is not beset by any of the difficulties inherent in the very existence of many of the leading countries in Europe. Under these circumstances, I am at a loss to understand how there could ever be occasion for any really serious collisions and complications in our domain of politics.

There are critics who maintain that the Japanese people are not adapted for commerce and industry, and therefore that the national economy should be founded on agriculture as its mainstay. This view is based on the fact that some of the commercial and industrial undertakings which were initiated immediately after the war with China have since been reduced to a state of collapse. I am not unaware of the importance of agriculture. Nevertheless I must say that in our endeavours to compete with the wealthy nations of the West, we cannot rely, as our main source of wealth, upon the products of the land, which products are, in a small country like ours, extremely limited in quantity. In addition to agriculture, we must make it our object to improve our means of communication and promote the prosperity of commerce and industry in all their possible branches. Otherwise it will be impos-

for us to hope to compete in the
e with the more advanced countries
e West. It must, therefore, be our
mination to crush all obstacles
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ur commerce and industry.

h commerce and industry, our efforts
s far have been limited in most
s to the reproduction of the outside
as prevailing in European countries;
have done little to import the all-
portant spirit animating commerce and
ustry in those countries. We cannot,
erefore, but recognize the justice of
e sarcastic remarks of those observers
o say that our commercial and manu-
ctural institutions are like bodies desti-
te of souls. What do I mean, when I
y that we have reproduced only forms
ithout importing the spirit? What I
ean is that the men in charge of these
ndertakings are unfortunately wanting
n sense of responsibility, wanting also
n devotion to their work, in discipline, in
he habit of keeping engagements, and
n the practice of setting a good moral
example to those under their control.
My object is not to measure the quality
and extent of our business and manu-
facturing enterprises by the high stand-
ard of the West. My object is to point
ut, and draw the attention of my fellow
countrymen to the existence of a vast
fference between the spirit in which
se enterprises are conducted in Japan
d in European countries. Of the ad-
vanced countries of Europe, England
nds at the head in point of wealth
d power. And yet the people of that
untry are as unflagging as ever in
eir efforts to extend, by their undimi-
shed moral vigour, their sphere of
interest and power and thus to add to
he stability of their national prosperity.
s it right under these circumstances
hat a younger country like Japan
should be contented with copying only
the outward forms of progress without
paying attention to the inner spirit of
progress? To expect real progress in
this way, would be as absurd as to look
forward to a harvest without sowing seeds.

You will now easily understand me,
when I say that the ill-success attend-
ing many of our recent efforts in com-
mercial and industrial lines is the
inevitable consequence of the lack of
the proper sense of responsibility on
the part of the men charged with the
management of those enterprises.

It is hardly necessary for me to state
that in European countries men holding
responsible positions in companies per-
sonally look into all sorts of affairs, big
and small. Themselves very diligent
and attentive, they keep the men under
them in a state of strict discipline, and
never overlook a single case of negligence
or mistake, be it never so trifling. It is
in this way that skill and experience
are acquired, and the confidence of the
public secured. It is thus and thus
alone that success is possible in busi-
ness and industrial undertakings. It is
never possible in Europe to see men
without experience and without ability
occupying, as they occupy in this coun-
try, responsible positions in business
concerns. Where a large number of
men are employed, it is, above all,
important that they should be sub-
jected to a discipline like that which
prevails in the army, each being held
responsible for his particular own part
of the work. The board of directors is
like the headquarters of an army com-
mander; it is from thence that all orders
issue and that all movements are control-
ed. As victory or defeat in war depends
upon the strategic skill of the command-
ing officers, so in business the prosperity
or decline of a concern depends upon the
judgment and forethought of the direc-
tors. An ancient saying tells us that
generals are the eyes and ears of
an army and that there is seldom a
cowardly soldier under a brave general.
Now, how many responsible officials of
companies are there in Japan who, by
their conscientious devotion to their
work, deserve to be mentioned side by
side with their confrères of Europe?

Now look at the leading commercial
and industrial companies in Japan. It is
an indisputable fact that their boards of

tors are filled in most cases by men of an irresponsible sort described above. They are of course men here and there, for their skill and experience, their talent and knowledge, deserve the confidence and esteem of the public. Men of this description, from their popularity, are naturally induced to have connection with all sorts of enterprises between which they have to divide their ability, energy and time, instead of concentrating their efforts on any one of those enterprises. The result will be the relaxation of all discipline. It may appear in some respects advantageous that one person should attend to the business of several concerns, but the division of labour and specialization of work is the invariable rule of progress. Otherwise it will be impossible either to secure efficient work or to maintain discipline. Whatever may have been the case in the past, the progress of the bug in this country has now reached a stage wherein concentration of energy is of great importance. It will be highly prejudicial to the general interest of the community that men, however clever and capable they may be, should divide their care and time between a number of concerns and thus incapacitate themselves for properly discharging their responsibilities in connection with any of these concerns. Our commerce and industries being managed in the way just described, it is no wonder that they could be affected by the slightest turn of the tide in the wrong direction. At such times men usually get so frightened out of their wits, that they think and say that they are confronted by a panic. The so-called panic is in reality created by these people themselves; it is not a panic in the true sense of the word. Let me explain this point by means of illustrations from the banking business. In Europe the bankers never accept as security shares which have not been paid up in full, however good and reliable those shares may be. Neither does a bank negotiate loans with another bank on the strength of shares or any other form of security on which it had made accommodations to its customers.

Should any bank transfer the securities in its possession in this manner, it would at once forfeit the confidence of its customers. But our bankers are not only ready to make advances on shares only half paid-up or even less, but also pass these securities from one to another. These securities, after thus rendering repeated service, are sometimes presented by their last holder at the Bank of Japan as collaterals for a loan. It is surely a complicated process. It is, however, a common practice among our bankers. Such being the case, it must be acknowledged that our bankers have overstepped beyond the proper limits of mutual help and accommodation, and their interests are so intimately and closely linked together, that failure on the part of one of them or even of a company with which one of them is closely connected, sometimes brings on a trouble affecting all of them. Such, according to past experience, is the genesis in most cases of the so-called panics in this country. I had panics of this sort in my mind, when I stated that our panics are originally created by men in charge of business themselves. It is, I believe, now high time for the Bank of Japan to take warning from the past and to lead the other banks in its footsteps, so that the latter may be better able to stand on their own legs. Otherwise, it may be feared that an untoward catastrophe may possibly precipitate a crisis involving the simultaneous paralysis of all the organs of credit.

I may next say a few words on the subject of the introduction of foreign capital. I do not think that the introduction of foreign money is necessarily injurious to our interests. On the contrary, I think it a matter of course that, in case there be cheap and available money abroad, we should import and em-

ploy it for the development of our industries. Serious consideration is, however, required as to the nature of the undertakings in which foreign capital may be invested. With regard to railways, gas works, electric lights, electric tramways, water-works, harbour works and other enterprises of the nature of monopolies, they are so closely connected with public

erests that they may in a sense be considered as national undertakings. They are in their nature altogether different from ordinary enterprises of private nature. In case of these undertakings, the introduction of foreign capital should not be decided upon in an off-hand manner. The investment of foreign money might not be objectionable, but as to letting foreigners procure the absolute right of managing such undertakings as the result of employing foreign money, I cannot help saying that in the existing condition of our affairs the time is not yet come for an innovation of this kind. The State is not constituted of the land only. If it were possible to consider the interests of the land separate and distinct from those of the people, it might be a wise policy to place all our commercial and manufacturing enterprises in the hands of foreigners and let them develop them in their own way and with their own money. ~~The result~~ might possibly be a more rapid material progress than under Japanese management. But the progress of our national affairs must be managed by our own people. The people are the inseparable constituents of the State. When our commercial and manufacturing development shall have become as complete in form and spirit and our social order as perfect as in European countries, it will then be possible to introduce foreign capital for the prosecution of undertakings partaking of the nature of a monopoly, without any apprehension of the power of management being seized by foreigners to an injurious extent. But in a stage of progress like ours at the present time when those in charge of the various undertakings as well as the shareholders are alike characterized by a lack of the sense of responsibility, by lax discipline, by want of virtue and of knowledge, and by a general state of ignorant bewilderment,—in a period like this, the introduction of foreign money in enterprises of the kind under consideration requires most careful consideration.

It is contended by some that the defect noticeable among our men of affairs at the present time with regard to the sense of responsibility, manners, and honour, is the result of an imperfect education. I find it difficult to accept this theory in its entirety. The majority of politicians and business men who have now reached middle age, have undergone a complete course of education according to the European system. And yet these men conduct themselves in the practical work of life in such a manner as to make it apparent that they have turned their back on all notions of responsibility, discipline, manners, and virtue. If want of restraint were one of the essentials of freedom, it must be owned that the Japan of to-day enjoys the fullest possible measure of freedom. But want of restraint is no more freedom than stinginess is economy or than cunning is wisdom. The one is like the other in some outward respects, but they have nothing essential in common. England is reputed to be the freest country in Europe, and yet English gentlemen are not noted like the Japanese for any want of restraint in their conduct. The characteristics of the English, as already described, are their dignified carriage, the purity of their private life, their love of truth and honour, and their amenableness to discipline and law. These characteristics also constitute the essence of freedom. Japan has taken England as her model in the progress of the material side of civilization, and why should we not also follow England's example in matters of the spirit. It is high time that we should inaugurate the new policy indicated above. Our country has maintained a unique and unsullied existence as a nation during the twenty-five centuries of her history, the last thirty odd years of which have been rendered memorable by a surprising progress in things material. But unless we now turn our attention to the nourishing of our moral nature, how will it be possible to place our progress on a sure and permanent basis. In every country

those in the low orders of society look for guidance to their superiors of the middle and upper classes, and it is especially so in this country. If those among us who are thus looked up to by the masses, taking lessons from English gentlemen, put forth their moral energies and give a good example to those below them, I entertain little doubt but that the whole nation will be ready to follow their lead.

ENTRANCE TO KOTO GAKKO GRANTED.

On several occasions during the past four years efforts have been made to obtain for the graduates of Christian schools of a certain grade the privilege of entrance to Koto Gakko: *i.e.* schools preparatory to the University. Those interested in these efforts will learn with pleasure that the privilege has now been granted by the Department of Education. To many this is of sufficient importance to warrant a brief statement of the essential facts in the history of the case.

In 1899 what is known as Instruction No. 12 was issued under the sanction of the Minister of Education. Prior to that time Meiji Gakuin, Aoyama Gakuin, Doshisha, and perhaps other schools, had been granted Chu Gakko (Middle School) licenses; but as Instruction No. 12 forbade all religious instruction and services, "even outside the regular course of instruction," those who hold to the principle that schools carried on by Christian missions should be avowedly Christian institutions were forced to surrender the licenses along with their attendant privileges.

In the hope of obtaining relief, a petition was presented to the Minister of Education requesting that the Instruction might be restricted in its application to such Chu Gakko as were supported by public funds. That petition the Minister felt himself unable to grant; but some time afterwards regulations were issued by which the graduates of such schools as Meiji Gakuin were allowed the privileges of those of Chu Gakko regarding admission to Koto Gakko though the schools were not allowed the name Chu Gakko.

This concession on the part of the Department of Education was understood to be and was accepted as a final settlement of the question; but during the spring of 1902 new regulations were issued requiring the graduates of all schools excepting Chu Gakko to pass a special examination, in addition to the examination required of graduates of Chu Gakko, in order to enter Koto Gakkō. Also a fee of five yen was to be paid for this special and preliminary examination.

This was a manifest injury to Meiji Gakuin and similar schools; and accordingly shortly after the new regulations were issued, Dr. Ibuka, Mr. Honda and Mr. Kataoka laid the case before the authorities and endeavoured to obtain relief. In addition to this a letter was addressed to the Minister of Education, signed by representatives of Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin, and Doshisha, and designed to bring the matter to his attention from the point of view of foreigners deeply interested in the welfare of the institutions affected by the regulations. This request was received with great courtesy and with something of encouragement for the future; but for the time being the Department was unable to comply with it. Dr. Ibuka and Mr. Honda therefore decided to make an attempt in another direction; and in this they were successful.

Included in the Government system of education are a number of Semmon Gakko: *i.e.* schools which prepare students for a profession without the necessity of their passing through the University. Among these are the Commercial College, the Foreign Languages School, the Agricultural College at Sapporo, one or more Polytechnic Schools, and a number of Medical Schools. In fact, these are the schools which a considerable number of the graduates of Meiji Gakuin and similar institutions prefer to enter; but until recently they were open only to the graduates of certain Government schools and to students passing special examinations. After a painstaking presentation of the case by Dr. Ibuka and Mr. Honda, the regulations for entrance were changed so as to include "graduates of schools recognized by the Minister of Education as equal or superior to Chu Gakko." The first Christian schools to obtain such recognition were Meiji Gakuin and Aoyama Gakuin. Subsequently it was obtained by Doshisha, Tohoku Gakuin, and perhaps others. It has also been granted to the Chuto Kwa (Middle Department) of Gakushin (Nobles School), and to several Buddhist institutions.

But the privilege of admission to Semmon Gakko was not only valuable in itself. As Semmon Gakko no less than Koto Gakko belong to the Government system of education, and as the grade of scholarship for entrance is the same for both, the privilege of admission to one was logically a promise of the privilege of admission to the other. Accordingly towards the close of last year Dr. Ibuka and Mr. Honda called upon Mr. Kubota, the present Minister of Education, who promised to inquire into the matter. Subsequently they called upon Mr. Koba, the present Vice Minister, and also upon Mr. Matsui, the Director of the Semmon Gakko. These gentlemen told them that the request would be favourably considered; and on January 25th of this year there appeared in the *Official Gazette* a regulation extending the privilege of entrance to Koto Gakko to "graduates of schools recognized by the Minister of Education as set forth in Article VIII, No. 1, of the regulations for entrance to Semmon Gakko."

This gives to such schools as Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin and Doshisha, all the privileges of Chu Gakko. They have besides, within certain limits, greater freedom than Chu Gakko in determining their curriculum. Such action on the part of the Department of Education is also evidence that it is coming to set a higher estimate than formerly upon the value of private schools, and that it consents to recognize their right to freedom in the teaching of religion. Looking to the future of Japan the importance of the adoption of these principles by the Department can hardly be over-estimated. On the other hand the right of Christian schools to do their work without restriction puts upon them a new responsibility to do it well.

WILLIAM IMBRIE.

AN INTERVIEW WITH COUNT KATSURA.

REPRINTED FROM THE "JAPAN MAIL," MAY 27, 1904.

I was recently favoured with an interview with Count Katsura. The conversation lasted for nearly two hours; and its subject was the so-called Yellow Peril. Since then I have submitted the following account of the interview to him, and have received his assurance that I understood him correctly. I have also the permission of Count Katsura to make the account public.

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The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years; and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice however occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps after all Japan is not quite what she is said to be; and at least an apprehension, in case she should attain to a position of leadership in eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of western nations and in particular to the extension of the Christian religion.

I am sure that if only the course of events be allowed to proceed without needless irritation, all such fears will prove to have been wholly unfounded; but I am equally sure, especially if Japan should continue to be successful, that Russia will leave no stone unturned to alienate the sympathy of the American people by impairing its confidence in the integrity of Japan. The power of insinuation is very subtle and may be very effective, especially when it is exercised ostensibly in the interest of matters of vital importance; and in this case I can easily see how the recent troubles in China can be made to furnish a plausible argument in proof of danger in the future. These half concealed endeavours on the part of Russia to prejudice the mind of the people of America against Japan therefore cause me some concern; especially because I am afraid that the awakening of real doubt as to the integrity of Japan may tend to create the very situation which is apprehended. But while I do feel concern, my confidence is greater than my concern. I cannot but believe that a fair presentation of the case will satisfy the American people that Japan has an answer to whatever her enemies may say against her.

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan; and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be

will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she cannot break. Regarding this also there can be no delay. Therefore I say that the object of the war is the security of the empire and the permanent peace of the East. To this I may add that the situation is not a new one. The position of Japan is closely analogous to that of ancient Greece in her contest with Persia; a contest for the security of Greece and the permanent peace of Europe. Japan is Greece and Russia is Persia.

But while I say that the object of the war is the security of the empire and the permanent peace of the East, I say also and with equal emphasis, that the war is not a war for the supremacy of race over race or of religion over religion. With differences of race or religion it has nothing to do; and it is carried on in the interests of justice, humanity, and the commerce and civilization of the world. In saying this I am not speaking as an individual only; I am speaking as Prime Minister also; and more than that I am expressing the mind of His Majesty the Emperor. No doubt it may be said that such statements are to be regarded as diplomatic; and that diplomatic statements have the reputation of being inscrutable. That that is true of the statements of some I do not deny; but it is not true of the statements of all. It is not true of those of the Secretary of State of the United States; and there is no evidence that it is true of those of the Prime Minister of Japan.

Of course I cannot argue from facts that lie hidden in the future. That is impossible. But I can point to the past and the present; and the past and the present are an index of the future, just as truly in the case of a nation as of a man. To put the matter as it might be put I should have to go over the history of Japan from the time of the arrival of Commodore Perry; but I cannot do that at present, and must content myself with referring to only a few of many facts.

I do not think that any government in the world at the outbreak of war ever took such pains, as the Government of Japan has taken, to emphasize to all the duty of conducting the war in strict accordance with the principles of humanity and the usages of international law. Immediately upon the opening of hostilities, communications were sent to all the Governors of Prefectures, reminding them of their responsibilities and especially with regard to any Russians that might be residing within their jurisdiction. Under the authority of the Minister of Education, directions were issued by which all the students in the empire, from the young men in the higher institutions of learning down to the children in the Primary Schools, have been instructed as to the principles and duties to be observed. In addition to this, communications were sent to the recognized representatives of all the reli-

gious bodies in the country, Buddhists, Shintoists, and Christians alike; asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasized by the Government are these: That the war is one between the State of Japan and the State of Russia; that it is not waged against individuals; that individuals of all nationalities, peacefully attending to their business, are to suffer no molestation or annoyance whatever; and that questions of religion do not enter into the war at all. There have been a few isolated cases in which persons have been treated with rudeness; but no serious harm has been done, and in some instances the aggrieved parties had not been quite so discreet as they might have been. So far as the conduct of the people generally is concerned, in this particular at least it will take rank with that of the people of any country in the world under similar circumstances. I do not wish to boast, but my own belief is that it would take the first prize.

The imputation is made that if Japan is successful in the present conflict, the day will come when to serve her own ends, she will not be above utilizing the anti-foreign spirit that is now lurking among the masses of China. The spirit that held the Legations in Peking in peril of life; that massacred hundreds of helpless foreigners and Chinese Christians; and that brought deep anxiety and sorrow to the whole world. I will not go into the history of the Boxer movement and the steps taken to suppress it; though if I did I could show that, for reasons that are now somewhat more evident than they then were, no other nation occupied so difficult a position as Japan. But no candid man can say that in all that trying time Japan was derelict in the performance of her duties; and no one has a right to insinuate that in the future she will be less broad-minded, less honourable, less humane, or less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that in some respects it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, or fanning into a flame the anti-foreign spirit in China. When therefore Japan says, the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious

freedom. This is a principle embodied in her Constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other; as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines, which obtain their licences precisely as other newspapers and magazines; and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases Associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These Associations are allowed to "own and manage land, buildings, and other property; for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the Article in the Civil Code which provides for the incorporation of Associations founded for "purposes beneficial to the public"; and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such Associations. In passing it may perhaps be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know; but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the Universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the

capacity of spiritual advisers to the Christian soldiers. These are facts patent to all; and therefore I repeat what I have already said: That Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What then becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds in common with the West the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. What in fact Japan has done, so the argument runs, has been to adopt certain products of the civilization of the West. The railroad, the telegraph, the post office, the system of banking, the battleship and the quick-firing gun. On the other hand, of those elements in the civilization of the West which the West regards as of the very highest importance Japan really knows but little, and for them she cares still less. The truth is that, underneath all, Japan stands for what may be described as the spirit of the East against the spirit of the West; and for this reason the sympathies of the West in the present war should be with Russia. It is worth while remembering also that battleships and quick-firing guns, without some other things, may some day make Japan a somewhat dangerous neighbour. That is the way the argument against Japan is sometimes put.

Now it is quite conceivable that a nation might accept certain of the products of the civilization of the West and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West; and yet a nation might have its newspapers without having anything of the freedom of the press. But those who advance the argument against Japan which I am now considering overlook, or are ignorant of, facts which cannot be overlooked or ignored.

Japan is an old country with a history which it will always read with a proper pride; for the civilization of what we now call Old Japan was one of a high order, and comprised elements which New Japan has no desire to change. For reasons, which however I need not now give, during a long course of years Japan thought it wise to live an isolated life. Then came a period in her history, little understood by most foreigners, when great internal forces were actively at work bearing Japan on to a new era. It was during that period that Commodore Perry came to Japan; and no doubt his coming, and the manner of it, did much to give the movement of which I speaking direction; but it was not his coming that caused the movement. Then came the Restoration; and with the Restoration of the Emperor, the new era, the Era of Meiji (Enlightenment); and with the Era of Meiji, the Great Imperial Pledge that Japan should "Seek for knowledge throughout the whole world." Since then Japan has diligently sought knowledge; and the knowledge that she has gained she has made her own. The old tree still stands; but the new branches have been grafted into the tree, and now belong to the tree just as truly as the old branches which remain. Nor is it true that Japan in her search for knowledge has found nothing but the railroad, the telegraph, and the battleship. What then are some of the elements of the civilization which Japan now holds, and will hold, in common with the West.

One of the essential elements of the civilization

of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialized university courses. It is only for particular instruction that it is necessary for a student to go abroad. There is not a village in the empire without its Primary School; the towns are supplied with Secondary Schools; at convenient centres there are High Schools which may be compared with the smaller colleges in the United States; in Tokyo and Kyoto are the Universities; and besides these there are many Technical Schools. This is the system sustained by the Government. It may not be perfect; but Japan has searched and is searching the world over to find the best; and she is doing all in her power to solve a problem that presents many difficulties. In addition to the government system there are many private institutions; some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the Primary School course. Education is yeast; and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. In speaking of the civilization of the West, it is hardly necessary for me to say that I am not thinking of the type which permits a man to be imprisoned or transported for life, with little or no process of law. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts; and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of international law both in peace and in war; though she regards a judge, sitting in highest Court of Arbitration in the world, as exceeding his duties, when he introduces into his judgment uncalled for criticism of a nation in no way connected with the case under consideration.

But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a Constitution; though there are nations which belong geographically to the West in which a Constitution is not regarded as advisable. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has in the eyes of Japan a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the Throne. It was the gift of the Emperor; freely given, gratefully received; a sacred treasure which both alike will guard with care.

Reference has already been made to the warning that Japan stands eagerly waiting to take the leadership of the East; and that if she does so, it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure. She will not willingly retrace her own steps; and she will at least endeavour to persuade the East to do what she has done herself, and what she is trying to do more perfectly.

The object of the war then, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply Japan asks for a fair hearing.

An interview with Count Katsura
Reported for the "Japan Mail" May 27, 1904

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I am sure that if only the course of events be allowed to proceed without needless irritation, all such fears will prove to have been wholly unfounded; but I am equally sure, especially if Japan should continue to be successful, that Russia will leave no stone unturned to alienate the sympathy of the American people by impairing its confidence in the integrity of Japan. The power of insinuation is very subtle and may be very effective, especially when it is exercised ostensibly in the interest of matters of vital importance; and in this case I can easily see how the recent troubles in China can be made to furnish a plausible argument in proof of danger in the future. These half concealed endeavours on the part of Russia to prejudice the mind of the people of America against Japan therefore cause me some concern; especially because I am afraid that the awakening of real doubt as to the integrity of Japan may tend to create the very situation which is apprehended. But while I do feel concern, my confidence is greater than my concern. I cannot but believe that a fair presentation of the case will satisfy the American people that Japan has an answer to whatever her enemies may say against her.

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Of course I cannot argue from facts that lie hidden in the future. That is impossible. But I can point to the past and the present; and the past and the present are an index of the future, just as truly in the case of a nation as of a man. To put the matter as it might be put I should have to go over the history of Japan from the time of the arrival of Commodore Perry; but I cannot do that at present, and must content myself with referring to only a few of many facts.

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Now it is quite conceivable that a nation might accept certain of the products of the civilization of the West and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West; and yet a nation might have its newspapers without having anything of the freedom of the press. But those who advance the argument against Japan which I am now considering overlook, or are ignorant of, facts which cannot be overlooked or ignored.

Japan is an old country with a history which it will always read with a proper pride; for the civilization of what we now call Old Japan was one of a high order, and comprised elements which New Japan has no desire to change. For reasons, which however I need not now give, during a long course of years Japan thought it wise to live an isolated life. Then came a period in her history, little understood by most foreigners, when great internal forces were actively at work bearing Japan on to a new era. It was during that period that Commodore Perry came to Japan; and no doubt his coming, and the manner of it, did much to give the movement of which I speaking direction; but it was not his coming that caused the movement. Then came the Restoration; and with the Restoration of the Emperor, the new era, the Era of Meiji (Enlightenment); and with the Era of Meiji, the Great Imperial Pledge that Japan should "Seek for knowledge throughout the whole world." Since then Japan has diligently sought knowledge; and the knowledge that she has gained she has made her own. The old tree still stands; but the new branches have been grafted into the tree, and now belong to the tree just as truly as the old branches which remain. Nor is it true that Japan in her search for knowledge has found nothing but the railroad, the telegraph, and the battleship. What then are some of the elements of the civilization which Japan now holds, and will hold, in common with the West.

One of the essential elements of the civilization of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialized university courses. It is only for particular instruction that it is necessary for a student to go abroad. There is not a village in the empire without its Primary School; the towns are supplied with Secondary Schools; at convenient centres there are High Schools which may be compared with the smaller colleges in the United States; in Tokyo and Kyoto are the Universities; and besides these there are many Technical Schools. This is the system sustained by the Government. It may not be perfect; but Japan has searched and is searching the world over to find the best; and she is doing all in her power to solve a problem that presents many difficulties. In addition to the government system there are many private institutions; some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the Primary School course. Education is yeast; and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. In speaking of the civilization of the West, it is hardly necessary for me to say that I am not thinking of the type which permits a man to be imprisoned or transported for life, with little or no process of law. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts; and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West.

Japan also accepts her place among the nations of the West as defined by the principles of international law both in peace and in war; though she regards a judge, sitting in highest Court of Arbitration in the world, as exceeding his duties, when he introduces into his judgment a caveat for criticism of a nation in no way connected with the case under consideration.

But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a Constitution; though there are nations which belong geographically to the West in which a Constitution is not regarded as advisable. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has in the eyes of Japan a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the Throne. It was the gift of the Emperor; freely given, gratefully received; a sacred treasure which both alike will guard with care.

Reference has already been made to the warning that Japan stands eagerly waiting to take the leadership of the East; and that if she does so, it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure. She will not willingly retrace her own steps; and she will at least endeavour to persuade the East to do what she has done herself, and what she is trying to do more perfectly.

The object of the war then, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply Japan asks for a fair hearing.

CONGRATULATORY ADDRESS
By a pupil of the Senior Class (Chirp Ide Kato)
at the dedication of "Bojimus Hall."
NOV. 26TH 1914

Standing in this place, I am greatly perplexed as to what shall I say first for my heart is almost overwhelmed with the feeling of joy and gratitude.

It was many years ago when we heard of a new hall to be erected for our accommodation for the first time. Ever since that time we have been praying to God for it, and whenever we had time, we would lean against the window sill of the dormitory and talk among us as to when the new building would be built, or that it would be like, all from our imagination.

That imagination has at last been realized. We see now before our eyes this great building and you, ladies and gentlemen, have come here in so large a number to congratulate us, and hold a dedication ceremony with our teachers and ourselves. That joy and satisfaction could ever exceed this on the part of our students. The Japanese phraseology "Not knowing how to move one's hands or feet" will most appropriately be applied to the present condition of our minds.

But this building was not made by the effort of "a morning or an evening" "Hill of the Sun" period which has passed before it came to hold this joyful festival of the innumerable toils and efforts which were put forth during those long years. The deep sympathies of our friends in America whom we have never seen, the efforts of our superintendent, principal and teachers who lay out their heart and soul to bring this happy outcome, the great kindness bestowed upon us by our sisters who have already graduated from the school, - all these things are deeply engraved in the hearts of all of us pupils, counting them to be full of gratitude.

For us it is all. Our country is under extraordinary circumstances. Great numbers of our fellow country men are fighting at the front for the sake of this country, for the sake of justice and humanity, for the sake of us all, leaving their dearest ones behind and destitute of food and clothing in this cold season of the year, making mats their pillows and straw their beds and their filled and unced and numbered every day by the hundred.

But here things are quite different. We are studying in a school which has no wars, breathing the air of peace, - quite apart from the turbulent outer world. Our only duty is to study and nothing else. To all these blessings is now added another - a new hall for our studies. The blessing is indeed too much to hold.

Now, before we enter this building, we should have our hearts renewed so that we may study harder than ever before and exert ourselves with more vigor and energy to accomplish our objects, keeping always our eyes to the foot prints which the Lord Jesus has left behind him for our guidance, and humbly endeavor to prove ourselves useful to the world, in order that we may be able to repay some of the blessings which we have received. I, also, pray that this school will continue prosperously for many thousand years to come.

Inasmuch as it is, I offer this congratulatory address on this occasion representing all the pupils of the school.

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FRIDAY, SEPTEMBER 1, 1905.

TELEGRAPHIC NEWS.

KAISER WILHELM ACTIVE.

Berlin, August 26.—The German Government is convinced by its St. Petersburg advices that the Tsar wishes for peace.

In addition, the Kaiser Wilhelm has been active in his efforts to secure the continuation of the peace negotiations.

THE PEACE NEGOTIATIONS.

London, August 26.—There is no fresh development in the situation at Portsmouth. The Russian attitude is unchanged, and Japan has made no fresh proposals. President Roosevelt is continuing his efforts.

The conference adjourned, after sitting an hour and a half, until Monday.

The American Ambassador had a conference with Count Lamsdorff in the afternoon.

PRELIMINARY VIEWS.

Shanghai, August 28.—The success of the Portsmouth Conference is regarded as uncertain.

The negotiations are proceeding. Japan is apparently unwilling to make further concessions.

On the Continent the situation is viewed rather optimistically; in England opinion is pessimistic.

JAPS ASK FOR ADJOURNMENT.

London, August 28.—M. Witte states that the adjournment of the Peace Conference was made at the request of Count Komura, the Japanese plenipotentiary, and he presumes therefore that Japan intends to make fresh proposals on Monday.

The Russian Government still affirms her refusal to concede an indemnity in any form.

RUSSO-GERMAN COMMERCIAL TREATY.

Berlin, August 28.—The Russian Government has issued a proclamation announcing that the new Commercial Treaty with Germany will come into force on March 1, 1906.

YELLOW FEVER AT NEW ORLEANS.

A "Tageblatt" telegram says that the yellow fever epidemic at New Orleans is extending.

NEW VOLCANO IN SAMOA.

According to a "Tageblatt" telegram, a new volcano has become active in Samoa, but the people so far are menaced by no danger.

THE MOROCCO CONFERENCE.

Paris, August 28.—M. Rouvier, the French Premier and Foreign Minister, has received Germany's reply as to the programme of the Morocco Conference.

A later Havas Agency telegram yesterday states that Germany asks for some modification of the military forces of Morocco.

THE YEMEN REBELLION.

London, August 28.—Shaki Pasha has subdued the rebellion in Yemen.

In Smyrna there has been a panic among the Armenians because of their alleged complicity in the attempt on the Sultan's life. Some of the Consuls have asked for the despatch of men-of-war.

PEACE AGREEMENT.

Shanghai, August 31.—According to private advices from Washington the Peace Conference seems to have arrived at an agreement.

The questions of the limitation of Russia's naval strength in the east, the surrender of her interned ships, the payment of indemnity and the division of Saghalien without payment have all been withdrawn by Japan, who accedes to all Russian proposals. It is expected that the armistice will be arranged this afternoon. The result of the agreement has created the most profound sensation in the United States and Europe.

JAPAN AS A MENACE TO THE WORLD.

Former Foreign Director of the Tokyo Hospital Gives his Views.

BY ROBERT S. ASHMEAD, M. D. (IN THE SUNDAY STAR.)

It is our custom to invest those whom we may admire in some one respect with admirable qualities in all other respects. The small Japanese nation, engaged in conflict with the great Russian nation, early won our sympathies, and the steady success of the former has excited our admiration as their valor and devotion have aroused our enthusiasm.

For a year our press and people have been active in praise of the Japanese training, the Japanese home life and the general Japanese method of doing things. A people who can produce a Togo, an Oyama and a Kuroki must be, we have agreed, a great people and we have been inclined and are still inclined to so regard them in all national respects. In so doing we are making, in my opinion, a great national mistake, a mistake which may lead to serious consequences in our future relations with the Far East, and one which should be corrected as soon as possible.

The Japanese, for our own good, should be neither overestimated nor undervalued by us. I am not pro-Russian—I am simply American; but I am one of those Americans who having lived among this savage, heathen race, have read the highfalutin enthusiastic admiration of them, now so common, with irritation if not pain. We are making fools of ourselves, or rather we are being made fools of, by perhaps the wildest, politest, most conceited and most arrogant people of modern times.

The question of the hour is, not what we think of the Japanese but what the Japanese really think of us.

The question is, What they are going to do to us and with us, and with other civilized nations, now that the savage millions of Japan and China have learned their strength and are armed with the best modern weapons with which to express it. When Baron Kaneko at Carnegie Hall in New York City recently declared that this war was a religious war, he told a truth which every statesman has recognized already, one whose future significance is apparent to every reader of history.

And it is full time that we recognize the fact that we are touching elbows in the Philippines with a triumphant pagan race which is not in sympathy but on the contrary is naturally at enmity with ourselves, a semi-civilized, heathen and savage people whose ideals clash with our own in every humane and moral aspect. Before we talk of alliance and friendship, we first should consider the character of the ally and friend. What then, as the first consideration, is the Japanese race?

As a people, they are far below us in the scale of evolution. They represent a white Indonesian invasion engrafted upon a Negroid stock. That there has been negro blood in the Japanese ancestral races is proved by the frequent occurrence of black pigment spots on the flattened root of the nose of the common people, and by the fact that the five great daimio families, to one of which every Mikado has belonged, are of white Indonesian blood.

The ruling white blood of Japan has been maintained in its imperfect measure of purity by a social system of concubinage. The Mikado of today is allowed one high-class wife and twelve concubines. The noble princesses in most instances are sterile, and the concubines are the mothers of possible new Mikados. The present Prince Imperial, the future Mikado, the God-man who is to be fought for and died for in future pagan wars, has for mother such a woman. The lower-class blood of the nation has more or less contaminated these higher-bred families, and it is this blacker blood of the nation which has kept alive the upper current of society. The lower we descend through the various social strata of the Japanese race the blacker they appear, until we reach the despised outcast, the curly-headed Negritoid Eta.

From such a race, mixed in blood and savage in ancestry, we naturally should expect a low and primitive view of woman, and this we find. Woman is the puppet and the slave, as in all Oriental countries, tempered in the case of Japan by such consideration as is due to the mother of a warrior race. With concubinage in the palace, one naturally would look for a low order of morality among the masses of womanhood; and we find such a morality a regular part of the social system, more solidly and completely organized, in fact, than in any other country of to-day.

This, however, is only a single ramification of a moral or ethical code which represents the very soul of the nation, and which will be astounding to many readers. The ideal of any people represents the heart of the people, the basis of public opinion, the goal toward which progress is making its way. Our own is the Christian ideal, Christ upon Calvary, the ideal of loving one another, of bearing one another's burdens. To properly appreciate the unbridgeable chasm that lies between us and the Japanese one has only to contrast this ideal with theirs.

They are a nation of idolaters. Their religions are two, Buddhism and Shintoism. In spite of the softening influences of Buddhism since the sixth century, the Japanese heart has remained savage, and is as much so now when it adopted as its national symbol the blood-red color natural to the worshippers. The ferocity of the

Yellow Dragon which haunts the crater of Fuji-san, the holy fire-mountain, is still the real spirit of the Samurai, and this is why as a people, they are great in war. They are great fighters, fighting is their salient, if not their only greatness, because the worship of blood and fire is in their very blood. The use of fire in warfare when it began, to replace the sharp swords welded into blades by fire, the flame from the muzzle of a gun, had in it and has in it an intoxication and an exultation which were and are religious, and superstitious as well as combative. The blood-red sun is the symbol borne upon their flag; the god Koupira, sitting among the flames, is worshiped today.

None the less are they idolaters in the broadest sense. The pagan temples crown every height and adorn every highway. To graven images on holy shrines are brought all the cares, troubles and hopes of daily life. Binzura Soupis (health-gods) regulate their health; the Shichimen, seven-headed snakes, Dai-Butzus, Great Buddhas, Fudo-Sans, fire-gods in blazing flames, the Sevea Precious Jewels of the Dragon Shrines, the idol Jizo, scrubbed with straw to make it clean—these are the Gods who control the national heart and direct the national impulses. There is no belief in immortality except a period of purification for the wicked who have sinned against the Emperor. Shinto priests are the intercessors between the people and Yemma (Satan), and money can buy salvation. Every one of the magnificent Japanese sailors on the magnificent ships in the magnificent battle of the Sea of Japan worships at the shrine of the Snake-God whose temples line all the coasts. It thus may be understood that their virtues are not our virtues, their ways are not our ways.

If therefore becomes not only interesting but highly important to inquire what ethical or moral teachings come from these altars, what principles of conduct, what ideas of duty, necessarily must guide them in their view of ourselves and their future dealings with ourselves. And by way of preface a word or two must be said as to their most salient characteristic, the quality which every person has had impressed upon him who ever has had any dealings with a Japanese. This is the quality which invariably accompanies quick intelligence and low cunning, viz, that overvaluation of oneself which we call conceit and arrogance.

To them we are and always will be Western barbarians. Keenly appreciative of all we have learned, they yet as a nation laugh at us for what we are. I intimately knew in Japan a graduate of Harvard, who returned to his own country in a silk hat, creased trousers, all the external embellishments of our civilization, which he wore for a day or two with the pride of the traveler and the cynical amusement of the true Japanese. One day afterward, at his home, I found him squatting harellegged on a mat in regulation suspensory and kimono. His cynical, contemptuous smile when I referred to the change was the rarely revealed but true opinion of us which pervades all Japan.

A nation of hypocrites and liars in all their dealings with us, this fact best and most undeniably appears from their own literature, and along with it the frank, unconscious and extreme self-conceit of which I have spoken.

A book has just been published in New York by Dr. Inazo Nitobe, professor in the University of Kyoto which is full of interest as much from its revelation of the Japanese conceit as from its description of the Japanese view of things. In its preface the eminent doctor describes his surprise when first asked by a Belgian jurist as to religious teaching. The bland frankness with which he admits that he never had had any is the Japanese conceit as its best. After some thought he discovers that all the ethical training he ever had came from Bushido, and Bushido is the subject of his book.

(Continued on page 4.)

His description of Bushido thereafter becomes interesting, because it bears directly upon the subject in issue, the moral condition of the Japanese and of Japan. The more one studies Bushido, the surer one becomes that devotion to its principles must leave any nation without honor and without honesty, and this fact the eminent doctor does not even attempt to deny. Artificially, a veneer of sympathetic politeness, these are Bushido's virtues, and these to-day are the virtues of Japan and of the Japanese. Altruism, in our sense of it, is unknown, though sympathy for the weak and the downtrodden is prescribed as a lordly virtue of the strong and lordly Samurai.

The love of woman is not a worthy thing and must not be dwelt upon, woman being an inferior creature who ministers to the appetite. And this view of woman, except as the mother of warriors, is the actual prevailing view of an exceedingly sensual and brutal race. Bushido is the handbook of chivalry and of the chivalric virtues. It pedestals not love, but war and all the virtues of the warrior. The profession of arms is the highest and noblest. In the descending social scale come first the knight, then the tiller of the soil, then the mechanic, and last and lowest the merchant. "A loose business morality has indeed been the worst blot upon our national reputation," blandly remarks this undeniable authority. And he is indorsed by all the foreign merchants who deal with his people in a way that naturally must be gratifying. Lying and cheating are the rule in all Japanese commercial transactions. "A Chinaman's word is as good as his bond. A Japanese will break any contract that does not happen to suit him"—this is the dictum of every foreigner who deals with these two peoples.

Japan has its great man. As a matter of fact, it seems to have a remarkably large proportion of them, though this ever has been a fact characteristic of mixed races. But it should never be forgotten that however broad and brilliant they may be mentally they are Japanese at heart, and no small element of their greatness is their devotion to their country, their people and their traditions. Baron Kaneko, the emissary of the Emperor, is an able man, and he told us, between the lines of his New-York speech, exactly what we may expect in the future from his country.

"The effect of this war upon the Asiatics," he said, "is this: The East has a certain strength which it can unite with the strength of the West. If the East welcomes Western civilization, she can stand upon the same plane with Europe and America. As to the East and the West, in future there will be two types of civilization, the Oriental and the Western; Japan on the one side, Europe and America on the other. These three can become assimilated without the necessity of Oriental culture and Western learning coming in conflict, but united in harmony, sharing the inheritance of the civilization of the both hemispheres."

I doubt if any thoughtful student could find any more absurd statement than this in any national pronouncement that ever was made. As an instance of the insane Japanese conceit of which I have spoken, it is unsurpassed. The evolution of civilization, the measure and the standards of civilization, are as clearly defined as the evolution of the measure and standards of naval construction.

That the Japanese, a nation of idolators, with a moral code in exact correspondence with their religious evolution, should call themselves civilized and their condition civilization is so insane an idea that it makes one wonder at their intelligence. Our own state of civilization leaves much to

criticize, but it is as distinctly and as undeniably high above theirs as has been every scientific attainment of ours which they have been so eager to obtain and adopt. But this honest view, this insane conceit of theirs, is an impressive fact which never should be forgotten. It will count for much when the the clash comes which must come inevitably. That the two civilizations, as he is pleased to call them, can never commingle Kaneko and all the Japanese clearly see, and it is full time that we realize this as clearly and as practically as they do.

That China is awakening, the daily despatches tell us in various ways. That the triumph of the brown man over the white is certain to inflame the whole East, nobody but a fool can doubt. Its ultimate effect upon India is a question which concerns us only indirectly and is yet distant. But its effect upon China is a question of the utmost importance at the present time.

The relation between China and Japan is an extraordinarily close one. United by descent, by ideographic writing, by religion and by tradition, they are and will prove to be one single nation as against the rest of the world; and Corea is the third party to a national union. The Chinese despise the Japanese, the Japanese despise the Chinese; but these are merely the superficial national conceits that never for a moment will stand in the way of an alliance for mutual interest as against the "Western Barbarians," as they call us in Japan, the "foreign devils," as they call us in China. Japan has now eliminated all foreign officials in her employment and her industries; she is able, she thinks, to stand alone.

That the Chinese, properly drilled and armed make excellent soldiers, Gordon proved to the satisfaction of all. What an awakened China, organized and armed by Japan can do in the East, it needs no imagination to picture. And what she will do is so certain that no rational man attempts to deny it. "Asia for the Asiatics!" is not only a natural cry; it would be difficult to say that it is not a just cry. The two most important things which have taken to China were equally undesired opium and religion, poison in one hand and religion in the other.

And so the reckoning is coming and must come. Russia today is the bulwark of Christianity in Europe, fighting against the Renaissance of paganism. As long as she will fight things are well. But should she make a pusillanimous peace with Japan—Japan unconquered, nor exhausted nor defeated in a single battle—all civilized nations will have to take the consequences, and the consequences will show themselves without delay. Germany, France, Holland and America will learn what is coming to them in clear terms. England and Japan's ally will learn the lesson last, and from all present indications will be the last and heaviest sufferer.

Russia is the natural ally of Japan. The Russians know them best, should stand between them and the Western world, a buffer state not from the military viewpoint but the viewpoint of civilization. The Russian Greek Church is the only form of Christianity which ever has appealed or ever will appeal to Japan, the only one which ever has made any real headway among them, Taiko Sama, who crucified thirty thousand Christians in Japan, has been sainted and deified, and for no other reason is he among the gods which the Japanese worship

(Continued on page 5.)

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The house and property known as **Anz & Co. Junior Hong** situated on the Beach to the East of Saint Andrews' Church.

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MAIL NOTICE.

Imperial German Post Office.

The steamer "Hsinfung" with the English mail of July 28th left Shanghai for Chefoo on Wednesday, August 30th, at 10 a.m., and may be expected to reach here on Friday, September 1st.

G. BEUTEL,
Postmaster.

SHIPPING.

Arrivals August 31.

Time.	Flag.	Name.	Where from.	Passengers.		Cargo.	Agents.
				For.	Nat.		
6.15 a.m.	Jap.	Sanki Maru	Talienwan	2	23	Nil.	a.
7.40 a.m.	"	Nitto Maru	Kobe	54	24	General.	C.
8.30 a.m.	"	Nagata Maru No. 8	Antung	15	322	Nil.	
9.30 a.m.	"	Miyako Maru	Daluy	3	45	"	
9.45 a.m.	Chi.	Chinhua	Tientsin	—	6	"	B.
5.30 p.m.	Brit.	Paoing	Newchwang	7	35	General.	B.

Departures August 31.

Time.	Flag.	Name.	Where to.	Passengers.		Cargo.	Agents.
				For.	Nat.		
4.30 a.m.	Nor.	Dagny	Newchwang	2	280	General.	A.
10.40 a.m.	Brit.	Chinhua	Shanghai	—	—	Nil.	B.
1.15 p.m.	Jap.	Nitto Maru	Tientsin	6	—	"	C.

Agents:—(A.) ANZ & Co.; (a.) AKIHO & Co.; (B.) BUTTERFIELD & SWIRE; (C.) CORNABE, ECKFORD & Co.; (c.) CHENG KEE; (D.) DIEDERICHSEN, JENSEN & Co.; (E.) ESHUN & Co.; (L.) CARLOWITZ & Co.; (S.) SMITH & Co.; (s.) SHUN I; (T.) TAIHO & Co.; (L) TAI SHUS; (Y.) YAMAGATA & Co.

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to-day. Who but fool will talk of friendship and alliance with such a people.

Japan is dominated intellectually to-day by China. Without the Chinese compradore, Japanese finance never could have been developed nor could it be conducted to-day. The bulk of the Japanese people, even the better and foreign-educated element, the physicians who practise our Western science of medicine, are beholden still, in soul and body, to China and to China's moral code. From the viewpoint of our civilization the ancestor-worship of both countries, even though it may make the the Japanese eminent in war, is equally the curse of both nations, carrying with it, as it does, a code of morals which could not be more cruel, more ruthless or more pagan, as far as we are concerned than it is to-day.

The victory of Japan over Russia must inevitably cry "Halt!" to our progress in Asia. We shall court the friendship of the Japanese because as their neighbor, we are tied to Asia by the Philippines. But our exclusion of the Chinese must sooner or later be followed by our exclusion of the Japanese, and Japan will protest as China is protesting. A riot in Hawaii, above all a riot in Manila, will be all that is needed to provoke the clash. The Philippines are our weak point, and there is no doubt that highly as we have paid for them we have not yet begun to pay the full and final price.

The defeat of Russia by Japan means, as I have said, the Renaissance of paganism, full-armed and militant, throughout all Asia. This is not an alarmist exaggeration, but a true scientific fact. That we in anyway should assist in it is folly beyond words to describe it. Let those enterprising students who have wondered what will be the ultimate destiny of our civilization watch the plains of Manchuria, for there lies the answer. And when it comes it will not be a news story, but an old one, History will repeat itself, as is its way; but it will be a Chinaman and not a New Zealander who is the more likely to sit on London bridge to study the ruins of St. Paul's.

A WELL-KNOWN NEWCHWANG FIRM AS CONTRABANDISTS.

A "China Review" correspondent writes:—Large transports of horses, cattle, chicken, eggs, native carts, etc., etc. are still daily arriving in Hsinmintun by the neutral railway for the Japanese Army.

The most open breach of contraband is undoubtedly the transport of trainloads of military rice and other military stores, under the flag of Bush Bros., by the military authorities of Newchwang to Hsinmintun, via Kaopantze.

On the other side of the gulf Lungkow has also been peacefully occupied by the Japanese commissariat. The contraband, which cannot pass the yan-er of a buttoned squeezer at any other place in China, is carried there and shipped, during the past year through Lungkow.

An "ad valorem" duty of 1 per cent, if raised on the contraband which the Japanese illegally pass through Lungkow, would suffice to prevent the destitute Chinese in Manchuria from starving during the coming winter.

One racing Dinghy for sale cheap. Apply Daily News-Office.

DEFEAT OF THE GOVERNMENT.

Lively scenes in the British Parliament.

BALFOUR'S STATEMENT.

London, July 21.—The Government was unexpectedly defeated last night by three votes, amid a scene of wild excitement.

Mr. Redmond had moved a reduction of the vote for the Irish Land Commission, and when the division was taken just after midnight the figures were:

For the Government - 196
Against - - - - 199

Government Minority - - 3

Mr. John Redmond to reduce the vote by £100 as a protest against the way the Land Bill had been introduced during the last few days of the session, when the Irish Party could not thoroughly discuss its provisions.

When the House divided there was a crowded attendance of members. Every inch of space on each side of the Chamber was occupied, while a crowd of members clustered behind the bar.

When the tellers returned and it was seen that the amendment had been carried, vociferous cheers burst from the Opposition, repeated again and again, while the tellers stood at the table unable to announce the result.

WILD EXCITEMENT.

When at last the figures were announced a scene of indescribable enthusiasm followed.

The whole Opposition rose to their feet, hats and handkerchiefs were waved in the air, and the Chamber reverberated with great crashes of cheering which continued for several minutes. Above the hurricane of enthusiasm there rose cries of "Resign!" "Resign!" and somewhat incongruously there came the exclamation, "We shall still get the tramways over the bridges."

Sir Henry Campbell-Bannerman, evidently restraining a feeling of excitement, asked "whether in view of the defeat of the Government the Prime Minister had any statement to make?"

Placid, unconcerned, Mr. Balfour rose to reply, a little smile playing about his features. He was greeted with loud cheers by his party.

"I think," he said, "the House will probably anticipate my answer as easily as they anticipated the question. The answer I have to make is, it is impossible for me at present to make any answer at all." (Cheers.)

Mr. Redmond was quickly on his feet. He did not know what Mr. Balfour's statement meant. The Premier had adjourned till to-morrow or Monday his statement as to the course the Government would adopt. He did not conceive that the Prime Minister intended to take no notice of this vote.

"He has been defeated," went on Mr. Redmond amid renewed cheers, "and has had a declaration of want of confidence in this House the day after his meeting at the Foreign Office. I ask him what he means to do?"

Mr. Balfour retorted that the hon. gentleman appeared to have greatly agitated himself about a matter which surely need not be settled that night. Mr. Redmond had denounced him in a stentorian voice as having suffered every species of humiliation. He was not conscious of it. He thought it would be out of place to discuss the matter now. Till this evening the

Government had had the unflinching support of the party. That party constituted the large majority of the House. Unless he was able to carry on the business of the country in this House with dignity—(Opposition cheers and laughter)—he should certainly not attempt to carry it on. The Governments had been, on a vote on the Estimates. Whether it would be his duty to repropose that vote to the House and ask them to reverse the decision come to, a course often taken by Governments, was a matter upon which he would not pronounce without further consideration. There would be ample opportunity of proving in a few hours whether the Government did or did not enjoy the confidence of the House. He would consult with his colleagues before giving any decision to the House. —(Daily Mail).

A FORECAST.

Hawaii as a U. S. Naval Base.

"Public Opinion" published a notable article by Mr. Atherton Brownell on Hawaii as the Key to the Pacific. Mr. Brownell, who has made a study of the situation in the Pacific, contends that the national and commercial safety of the United States demands the establishment of an adequately fortified naval base on the Hawaiian islands. He says:—"The annexation of Hawaii was urged as a national necessity, not that we needed the islands so much, as that we could not permit them to be held or taken by another nation. Aside from being a sentinel for us, they are to the Pacific ocean and to the Panama canal what the island of Malta is to the Mediterranean and the Suez canal. The connection between Hawaii and the canal is indissoluble. Without Hawaii, defended and as a base, the canal would lose one of its strongest points. Without the canal, Hawaii is far removed from our principal naval bases." Were Japan, for instance, free at the present moment and anxious to make war against us, our plight would be a sorry one. Her entire naval strength could be thrown at our weakest point. From Japan to the Philippines is less than 2,000 miles, and from her station at hand, extensive operations could be carried on against us. From Japan to Hawaii the distance is 3,440 miles, and these islands would be at once the point of strongest attack, there by intercepting our fleet in its effort to protect the Philippines, and securing a base 2,000 miles from our coast. Against the entire naval force of Japan there would be our Asiatic squadron alone, our main fleet being separated by the 15,000 miles around Cape Horn. With Hawaii as a base, fortified so that it could withstand attack until reinforced from the sea, our easy radius of action of 2,400 miles would sweep the Pacific ocean and strike the nearest of foreign stations as well as protect our coast. Because we hold these islands now in time of peace, a feeling of fancied security has caused the more important question of continuing to hold them in time of war to be neglected. All that was true regarding the necessity of acquiring these islands in order to prevent them falling into other hands, is true now in a greater degree. The increase of our Pacific commerce, as well as their own industrial increase, gives to them a greater intrinsic value than they formerly possessed, while in no way decreasing their military value."

ADVERTISE IN THE DAILY NEWS. SUBSCRIBE FOR THE DAILY NEWS.

STEAMER SCHEDULES.

The following are steamer schedules as reported by shipping agents at 5 p.m. yesterday. Weather and other considerations frequently interfere.

(See also Page 1.)

SAILING.

Schleswig for Hongkong.
Masayoshi Maru for Antung today.

EXPECTED.

Tschang from Newchwang today.
Hsinyn from Tientsin today.
Hsinfung from Shanghai today.
Fido from Tientsin today.

LOST.

Evening of July 13th, two unendorsed cheques payable to the undersigned, for \$26 and \$12 gold respectively; also one \$10 gold note. Finder will be liberally rewarded upon return of same.

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These books sell at \$1.00 Mexican each. But to any one subscribing for the whole set of six volumes a reduction of \$1.00 is made on the set, making the whole set of six books for \$5.00 Mexican.

Part one and two are now on sale at Sing-tai's store, the Y. M. C. A. and the Daily News Office. The balance will be placed on sale as soon as they are off the press.

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Mr. Lelieff.	" J. M. Donaldson
" T. B. Jackson.	Mrs. Leake & family.
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RECEIVED

APR 23 1907

MR. SPEER.

THE FUTURE TYPE OF CHRISTIANITY IN JAPAN.

In the development of Christianity in Japan it is an interesting question as to what form of it is most likely to prevail. This may probably be indicated by a study of the lines of present development. It is claimed by some that the old doctrines are no longer tenable and have lost their power to effect the lives of men. That such persons demand is the adoption of some new form of religion that will meet the approval of a certain class of scholars, and in this way society is to be renovated.

If we examine the records of the past we may form some idea as to the success of the propagation of the so-called "Liberal Theology", as compared with the conservative or orthodox views. The following figures are taken from the reports of the different missionary bodies for the year 1906:

	<u>Present Membership.</u> <u>(Communicants).</u>	<u>Net Gain in</u> <u>10 years.</u>	<u>Contributions</u> <u>during '05- '06.</u>
Presbyterian reformed-----	15,176	4,538	Yen, 58,204
Congregationalists-----	13,037	1,136	" 59,450
Methodists-----	5,263	2,524	" 11,910
Episcopalians-----	6,473	1,053	" 24,438
Baptists-----	2,110	.228	" 6,028
Universalists-----	.154	. 68	" .223
German Evan. (Unitarian)-----	.185	. 25	" . 75

The American Unitarian Society has no longer any representatives and there is no report. The sum of \$3,000 was sent to Japan by President Eliot of Harvard University for the continuance and extension of their work. This is being carried on entirely by the Japanese.

APR 23 1907

MR. SPEER.

go

HOW THE SPIRIT CAME TO JAPAN

Mr Chokwan Sakamoto was one of the founders of the Liberal Party in Japan, and for a considerable time one of the leading politicians of the country. For some years he was intimately associated with Mr. Kenkichi Kataoka, who filled the position of President of the Diet, and was an acknowledged leader in both political and religious affairs.

Becoming tired of politics, Mr. Sakamoto went with a party of emigrants to the island of Yezo, and there founded a Christian colony. After a time he became a preacher, and for some years has been doing efficient work in the propagation of the Gospel in that part of the Japanese Empire.

A recent number of the "Fukui Shimpo" gives an account furnished by him, of a wonderful outpouring of the Holy Spirit in connection with his work. This report states that in April last he talked with some of the Christians in regard to the necessity of receiving the Holy Spirit, and they prayed together with that object in view. It was further decided to have a special prayer meeting on every Friday night for the purpose of asking for such a blessing. It was fully determined that supplication should be continued until the answer came. None were invited to attend except those who were filled with a like desire, lest the meeting become merely formal and thus unprofitable, and, as a consequence, the attendance was small.

Following the week of prayer it was decided to continue the meetings for another week. At the beginning there was no special indication of a revival, and, on the last night but one, Mr. Sakamoto became troubled and spoke of the example of Jacob, who would take no denial, and thus received the blessing.

The following night the number present was small, but the long desired answer came. After an account of the work in the Tokachi prison, and prayer, there came an indescribable feeling, and all who were present wept. One after another confessed their sins, and every one was moved by an impulse that was more than human. Returning home there was a continuation of the strange sensation like that of an electric shock.

For a time it seemed to be something unaccountable, but afterwards he began to think it might be the moving of the Holy Spirit. Then he prayed and asked God what he should do. The strange feeling continued, and he prayed once more for the backsliders. Then there was relief. At midnight he rose from his bed, read the Bible, and prayed again.

The following day was Sunday. He preached on the subject of purification and gave an account of the experiences of the preceding night. A prayer meeting followed, and again the power of the Holy Spirit was manifest. The whole audience was moved, and sat with bowed heads. Just then a soldier, who was an earnest Christian, on tread the rock, and, quite ignorant of what had taken place, was struck some invisible power which caused him to reel as he walked. It was naught else but the Holy Spirit.

At this second revelation of God's power there were many who were completely changed. The words, "Howbeit when He the spirit of Truth is come he will guide you unto all Truth," were actually fulfilled, and some were enabled to understand that which had troubled them for years.

The following day he went to Tokachi prison accompanied by two brethren for the purpose of work among the inmates. There came to him on his journey the feeling that he was being led of God, as was Peter from Joppa to the waiting Corne us. At a preparatory prayer meeting there were about twenty believers and inquirers present. Every one felt the blessing of God, many were in tears, and all were encouraged.

A After a meeting at the prison, he and some others went to a camp in the mountains where about fifty of the prisoners were engaged in cutting wood. In attempting to preach he was so moved that frequently he changed to prayer and weeping. The hearers sat in awe, and with bowed heads listened to the message as from God. Out of fifty men thirty were awakened to a sense of their guilt in the sight of God and applied for Bibles.

The next day there was a service at the prison at which about 740 were present. As a result of the sermon there were some six hundred inquirers. The presence of the Spirit was evident. Many strong men burst out into weeping. There was scarcely one who was not visibly moved. One of the worst criminals cried from beginning to end. The warders were also deeply affected. Of the whole number 412 repented of their sins, and expressed a desire to follow Christ. The whole number of those who have decided for God is 500, and inquirers continue to increase.

Returning to Asahajara a special prayer meeting was held to ask for a further outpouring of the Holy Spirit. An answer came, and a considerable number have experienced a complete change.

As a result of this baptism from on high there has come to him a feeling of unutterable peace, gladness, and gratitude; and eyes unaccustomed to weeping are now often suffused with tears as the outward expression of an inward experience which surpasses all words to reveal.

III

An
Some Incident of the War

Just after the opening of the war with Russia large bodies of troops were hurried to the front and on their way to the point of debarkation at Ujina they passed through the city of Okayama where all the trains stopped for a brief rest and refreshment.

With that patriotic zeal which is so universal in Japan the Christian ladies of the city organized themselves into a committee to meet the soldiers at the trains and do whatever was possible to cheer and comfort them during the short time of their stay. The most common thing was to replace the buttons that had been lost from their uniform and also speak to them words of encouragement.

Among the members of the committee was Mrs. Pettee, who had been a long time in Japan and was a person of great earnestness and sympathy. As she was talking one day to a group of men standing by the fire, she said "We are Christians and we shall pray for you"

Soon after the men took their seats in the cars and as she stood by to wave a farewell one of them beckoned to her from the window in a most eager manner and she went to learn what it was that he wanted.

As she came near he said, "Wont you please give me that American flag that you have in your bosom. I shall prize it more than I can tell. I want to have it to wear into battle."

She demurred for a little but he was so persistent that she at length took and pinned it upon his breast. Then he asked her name, and going about among his comrades succeeded in getting a slip of paper upon which he wrote quite hurriedly, and as the car moved away passed it out to her from the window. Upon it was a poem remarkable for its construction in which was expressed this one thought, "I am going now to offer up my life for my country and I do so with composure like that which is seen as the autumn leaves fall quietly to the ground".

A few days later Mrs Pettee received a letter twelve feet in length, written by the same man in an unusually scholarly style, saying, "I am from Sendai and all my life I have been a bitter opponent of the Christian religion. I have regarded it as only evil; and as a lover of my country felt it my duty to do all that was in my power to hinder its progress. I had the same feeling when I came to Okayama, But when I heard you speak so kindly to us soldiers and say that you and other ~~indian~~ Christians were going to pray for us it quite broke my heart and I went into the corner of the waiting room and wept My heart is entirely changed. I no longer seek for death, and if I am spared to return I shall come to you as soon as possible and ask you to teach me Christianity. My great desire now is to spread this religion; and as soon as I am able to do so I shall do all in my power to persuade my parents and family to become followers of Christ".

Yokohama, Japan, Sept. 24th 1904

H. Loomis

A Glorious Death.

The following story was told by Sergeant Matsubara, a Christian, who was wounded in the battle of Nanshan and is now lying in an army hospital.

"Some time ago a soldier by the name of Ishikawa was placed under my command. He was a most unruly young man, given to all kinds of dissipation, and would oppose my command intentionally very often, just because of my being a Christian.

Both he and I were ordered to go with the army to the Liautung Peninsula. On the way, we stayed some time in Hiroshima. During that time, Rev. Mr. Murata of the Episcopal Church in that city used to call on me at our lodging house and preach to us from the word of God, in spite of all the opposition and derision he met with.

We tried to induce all the soldiers in the same lodging house to hear the truth of the Gospel and so held a tea party where the venerable pastor would preach. But we found to our dismay, that only one or two would stay there to listen to his words, the rest going out under various pretexts.

It was in one of these meetings that Ishikawa heard the Lord's teachings for the first time in his life. Then a great change took place in his mind and since that time, he has been one of the most ardent listeners to God's word. I thanked God for what He had done for this sinner and prayed more than ever for the salvation of his associates.

As an evidence of the great change in the man he threw away the pictures of bad girls which he had before carried and took a Bible instead.

It was in the eve of the memorable battle of Nanshan that I opened the Book of Psalms and read to him: 'Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.'

After reading I prayed. He prayed also, and his prayer was, to my surprise, mostly for the comrades whom he had most hated. He had learned to love his enemy! What joy I felt when I heard this prayer of his!

The morning of the 26th of May began to dawn. The hour for action drew near. Our officers and soldiers, all in high spirits, were waiting an order for attack, each one anxious to meet the enemy.

The time came at last, and the battle began with all its fury. The fire of our cannon, more than one hundred in number, was responded to by still larger ones of the enemy. The earth, indeed, seemed to shake with the noise.

The enemy's guns were at last silenced and our infantry made a dash to the fort. But as soon as we did so they began to shell us with their machine guns so fiercely that great numbers of our officers and men fell on the spot.

A bullet hit Ishikawa, and he fell wounded. Seeing this I went to his help and recited almost unconsciously these words: 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.'

He responded instantly: 'For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

Just when he had finished these words, another bullet hit him and he seemed to be aware that his end had come. He grasped my hand and cried 'Christ has accepted me'-then died.

His end was all peace. Such a confession of faith would not be found in many of our lives and I could not but wonder at such a marvelous work of God. Translated from the "Scripture Union of Japan."

"There hath not failed one word of all His good promise." 1 Kings 8: 56.

ELECTRIC MESSAGES

The Missionary Revivalist from Japan

"Lift up your eyes and look on the fields."—JESUS.

C. E. COWMAN } EDITORS
AND } AND
E. A. KILBOURNE } PUBLISHERS

Tokyo, Japan, June, 1907.

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A VIEW OF PART OF THE CITY OF SEOUL.

Korea and The Full Gospel.

In the late war between Japan and Russia, the Korean Empire again fell into the hands of the Japanese, and her people are thronging to their new "claim" and ere long the land will

be "swallowed up" and lose her identity as Korean, the latter becoming to them as in Joshua's day "hewers of wood and drawers of water."

With this new claim we feel an increased right and privilege to cross the narrow channel that separates her borders from the mainland of Japan and press to the interior towns and cities with the full gospel both for the Japanese and Koreans.

We claim Korea as our "Samaria," as in the days when Philip went down to the city of Samaria and preached Christ unto them (Acts 8: 5) so it is in Korea, and it seems also from what we can gather that "the people with one accord gave heed unto those things," (ver 6) for in several of the Presbyterian and Methodist churches we are told that on Sunday morning there is an average attendance of about 2000 and at the mid-week prayer meeting upwards of a 1000 regularly attend and are wont to pray and testify "what great thing the Lord hath done for them and had compassion on them" (Mark 5: 19) and while there continues to be much prayer for the "deepening of the spiritual life" and an "out-pouring of the spirit," yet we are fain to believe that what the Korean church needs most of all, i.e., of course those who are *really* converted, is that some "Peter and John" be sent them to

"pray for them that they might receive the Holy Ghost." (Acts 8: 14-15).

"Deepening of spiritual life" is not sufficient, except as where the Holy Ghost has first had opportunity to "thoroughly purge His floor," (Matt 3: 12) and "burn up the chaff" (not pile it up and keep it down) but radically eliminate root and branch



A KOREAN LADY.



A KOREAN AND HIS DONKEY.

編輯人 東京府下
聖橋町字
柏木學
院

EVERY BELIEVER A SOUL-WINNER!



ANOTHER VIEW IN SEOUL.

then "feathering His own nest" for an abode in the heart. Thus and only thus will the spiritual life be permanently deepened.

God has opened this "door to the Gentile-Koreans" before us in that, unsolicited, He has sent us six of her bright young men to study in our Bible School. Two of them have been with us over two years and have proved their integrity, sincerity and determination to carry a full Gospel to their own people; they have studied faithfully and hard, under



ENTRANCE TO IMPERIAL PALACE.

the disadvantages of another language which they had to learn after coming, the same as we missionaries do—but they understand the same *written* language as the Japanese, which was a great help in their lessons.)

They have worked among their own countrymen who are here in Tokyo as students, many have sought and found Christ under their ministry so we felt that at this time God would have us take Bros. Kim and Chung and open a full Gospel mission in Seoul, the capital of Korea. We went out by faith, with the cloudy pillar before us and when it stopped we stopped; when it moved we moved; Hallelujah! for such Leadership—the Holy Ghost is true, He never makes mistakes. We covet to hear His dictates continually.

The Lord gave us a temporary location in the very centre of Seoul on one of her main and best streets;

the streets are thronged with white-robed people from early morning till late at night. We have been told that night work was not possible in Korea as the people would not come out, but we found it otherwise.

Likewise according to the tradition of the Elders (?) it was not the thing to preach on the street, but we had no difficulty in gathering a crowd who stood for an hour and listened eagerly to the words of life.

It was rather interesting, I being an American speaking in the Japanese tongue, while our Korean Brother Kim interpreted it to the people in his and their own tongue. Bless God He helped us and souls heard the truth.

We then distributed tracts to the crowd and left the "increase" with God.

One Brother followed us about for two days, he was a Christian indeed but oh! so hungry for the full Gospel. He decided to stay with our boys for a few days to fellowship and especially to study the word of God. He was formerly a preacher but for some reasons unknown to us is back to his old occupation—farming.

Perhaps he, like Peter, was discouraged and said, "I go a-fishing." (Jno. 21:3.) (or, back to my old occupation.)

Did the Lord cast Peter away? Nay beloved, He came "not to condemn the world but that the



world through Him might be saved."

Hear His *tender* appeal,—“Simon, son of Jonas, lovest thou me more than these?”

In other words “Simon, do you find more pleasure in fishing than in preaching my Gospel?”

“Do you care more for business than for souls?”

It broke Peter's heart and he replied “Lord, thou knowest that I love thee.”



NEW MISSION AT SEOUL, KOREA.

GOD'S EQUIPMENT FOR GOD'S WORK.



OUR KOREAN BRETHREN.

Korea.

When Joshua sent his two spies to Jericho, they returned saying, in part, "Truly the Lord hath delivered into our hands all the land," and Joshua rose early in the morning, and did not lose any time going up to possess his possessions. And so we feel, beloved, that God has pressed us into His work in Korea of His own will. We feel that it is not to be at the expense of the work in Japan, but rather by the Koreans themselves that Korea is to receive the full Gospel of an uttermost salvation from the power of inbred sin. Until it is possible to open a Bible. Training School in Seoul, we can train a number of Koreans here in Tokyo, although of course the fare from Seoul to Tokyo, which is about \$10.00, is considerable of an item to them, and not a few would be hindered on that account from undertaking the trip; and it seems quite necessary that as soon as possible we should have a place in Seoul where we could gather the young men and women who desire to devote their lives to the ministry, and give them a thorough Bible training along the lines of the full Gospel. One of our Korean brethren, the eldest of the six, (see picture) has some ability as a teacher and a writer, having formerly been editor of a Christian paper in Korea, and we feel that his gifts ought to be developed as a teacher in training workers. Of course there is real need of a missionary also who has the gift of teaching. We believe God has His eye on some one for the work, for He knows how real this need is and He has promised to supply every need.

"Jesus said unto him, FEED MY SHEEP," in other words, "Peter, if you love me more than your business, give it up and go back into the ministry. I know Peter, how you have toiled all night and caught nothing," but Peter, come back. You said you would follow me even to

saw "without a hepherd!" Beloved, *Pray for Korea*; give your means for Korea; and if God says go, "Go to Korea." At all hazards get into line with God, He has ordered a march on Korea and we are going forth to battle.

It means men; it means money—but oh, hallelujah! best of all it means souls. We must have a permanent building in Seoul, a large central place and must have it quick.

Now is God's time, the bugle has blown.

We believe He can work in Korea and through the natives of Korea the same marvellous way in which He is doing in Japan.

Pray that many young men be called to the ministry and sent to our Bible School for training until we get a Branch school in Korea.

Believe God. Ask largely. God has dollars as well pennies, "Ask and ye shall receive."

Will you go to your closets for this New Mission in Korea? If you do, some body else will and thus together make burdens light.

Korea shall have the full Gospel.



KOREANS WEAVING MATS.

death, now Peter, go and "FEED MY SHEEP." "Henceforth thou shalt catch men," and so beloved, perhaps he means to bring this Korean brother back and fill him with the Holy Ghost (of which he has known nothing so far) and use him to "Feed the sheep"—Oh the great "flock," we



KOREAN HOUSES.

"GO -- AND BRING FORTH FRUIT."



STREET IN SEOUL ON WHICH THE MISSION IS SITUATED.

Will not every reader of *ELECTRIC MESSAGES* lay hold of the horns of the altar in this behalf until you hear that it is an accomplished fact. Rents are very high in Seoul, and we ought to buy rather than rent. \$5000.00 will give us a good place. Please name this amount to Father as you pray, remembering how wonderfully He has worked in Japan to give us this Bible Training Home. As the men and women could not be trained together there as here, it will necessitate two buildings at least. For the men we ought to have a building capable of housing 50 students, and for the women, at least 20.

HOLINESS IN KOREA.

We found no radical holiness work in Korea. Of course we only visited three of the largest towns, and it may be that there is a holiness work somewhere in Korea although we are inclined to think not. Of course we found those who spoke much about the outpouring of the Spirit, and we saw great churches which are filled with people on Sundays, and we heard of Wednesday night prayer-meetings at which a thousand people attended, but as for radical full Gospel holiness work, we neither seen or heard of it. We visited churches, schools, hospitals and industrial works but there was no Holiness School. We seen hundreds of young men marching in a Field Day exercise and were told that they were all Christians. They were nearly all members of the Presbyterian Church. We praise God for the awakening in Korea, which today is quite similar to that which happened in Japan in the early days of Christian effort, and which was followed by a great reaction from which the church has only recently come forth. Christian missions are only about twenty-five years old in

Korea, and there is real need that as a foundation for the work, there should be a Holy Ghost filled native ministry. O what an opportunity Korea presents to the Holiness Church! Beloved let us buy it up!

WOMEN'S WORK.

To reach the Korean women is a problem which can only be solved by training Bible Women; and to train them is another difficult problem for few of them have any education. It is only lately that the Korean women have had any schools open to them. Now, however, there are quite a number of Mission Schools for girls, and also the Japanese government is opening schools as fast as possible so that in a few years they will be on an equal footing with the boys, at least in the large cities. In the meantime, however, we ought to have a few Korean Bible Women in our School here to be in training for the future work of training other Korean women.

Pray that God will send some to us quickly.

Korean women are very secluded, and in the Churches there is a partition down the centre so that the male and female members are separated and not seen by each other. Of course when the men get saved, they carry the glad tidings to their household and in this way many women have been brought into the church.

The women of Korea are in special need of your, their sisters', prayers.

MISSION WORK.

Mission work, that is nightly evangelistic meetings, are just what is needed in Korea, and there is no difficulty whatever in gathering the people, for many of them seem to have nothing else to do but go to a meeting or any other place where they can sit down and rest. We do not propose to give this class any rest however in our meetings, but rather mighty unrest until they see themselves lost and on their way to hell and cry to Jesus for real soul rest and deliverance.

The building which we have rented to begin the work in is small and only a temporary place, as we could get no promise that we would be allowed to keep it. The location however is good, as it is on the main street and very central, and we will be able to reach 50 or 60 inside the building and a greater number outside as the large windows can be all thrown open to the street. We feel that God is going to set His seal upon the little mission from the very beginning and that souls are going to get saved, sanctified and called to preach the everlasting Gospel —praise God!

Pray much for Bros. Kim and Chung!



STREET MEETING IN SEOUL.

"OTHER SHEEP HAVE I."



KOREAN HOUSES.

SOMETHING ABOUT THE PEOPLE.

One's first impression of the Koreans is that they are a very strange and unimpulsive people who do not carry much of the burdens of life which so trouble other nations. It was too bad to molest them with such a thing as war and bloodshed. It might have been well to leave them alone in that respect, but now that their quiet sleep has been rudely broken in upon, we must wait for time to show what will be the result. It was a rude awakening and they are still rubbing their eyes. We believe that Japan can make much that will tell for good out of the Koreans, for they are a people, we believe, who have much in them after they are once awakened to the facts of Western civilization. The Japanese school system will soon wipe out all traces of any racial differences and the two nations are bound to

inter-marry and thus become one people. The Korean children are being taught the Japanese language in the new schools and we found many of them who could talk to us in Japanese.

We learned to love the Koreans, and to long for their salvation. They are ripe for evangelization today, and no time must be lost in getting to them with the full Gospel.

From the various pictures which we present you in this issue you will be able to get a glimpse of Korea and see some things which we saw and took occasion to kodak for you. Perhaps the pictures tell a better story than we can write, but we ask you to read them on your knees in prayer for the cause of Christ in that dark land.

of Heaven and file our claim and the infallible promise is *certain* to be fulfilled.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8)

We have passed through villages, towns and cities during the past month, representing millions of souls who are thirsting for that "*something*" (they know not what) which will satisfy the human soul. God says we may have them if we will *ask Him* ("Ask of me").

Men and women have sacrificed home, loved ones and friends to go to these people; many of them are trying to educate the "old man", but he only becomes more wily and difficult



STREET IN SEOUL.

Inherited Millions.

Our trip to KOREA recently has only confirmed our convictions; that "millions" may be inherited for the asking. The only point of issue is to prove our "son-ship";

If we have in our possession "papers" saying "Thou art my Son" (Psa. 2:7, and Gal. 4:6) then we may walk up boldly to the courts

to handle. God wants men and women of prayer and power to "ask" for the heathen and He says "I will give" them to you for an "*inheritance*".

Now an inheritance is not something to *work* for, it is *received gratis*, upon proper credentials of sonship being presented.

Jesus said, "Hitherto have ye *asked nothing*' in my name: *Ask*, and ye shall receive, that your joy may be full." (John 14:24).

Beloved, isn't it so? "Hitherto" we haven't "*asked*" very much; we haven't made "*strong pleadings*" for earth's millions, let us begin anew to "*ask*" God's Word cannot fail, He most assuredly will "give".



STREET MEETING, SEOUL.

Reports Victory.

Post cards received from our Korean brethren at Seoul, tell of five seekers at the opening meeting in the new mission. They are encouraged and have arranged for eight meetings a week.

Remember them and the young converts in prayer.

Missions are the chief end of the Church.



Another costume used for the same purpose is shown also in the next cut.

One day we were walking along and met two young ladies, their costume appeared as in the picture showing the hands underneath the garment, holding it in readiness. As we drew near to them, by a dexterous move, the face was covered entirely until we had passed by. How our hearts went out to these precious girls, who, rather than allure by a gaudy attire and lead astray the youths as is often done in the homeland, sought rather to discomfort herself with this warm gown in order to protect herself and thus save others.

Another garb (see picture below) is used for similar purpose.

Our Korean sisters have been sadly neglected, their education has been thought unnecessary therefore there is even today very few schools for girls. We hope to get some of them saved and sanctified and called to Bible women work and then train them in our Bible School.

Pray for *your* sisters in Korea.



A Korean Lady's Hat.

When we reached Ping Yang, Korea, and started down the street we were impressed with the immensity of the young ladies' hats. Our American friends certainly have not yet attained to this degree.

To describe it best would be to say "Mother's clothes' basket". Fully three feet across from rim to rim and worn in the fashion presented in photograph.

Quite picturesque indeed with their modest pure white gown and graceful slippers.

We enquired a reason for the young girls specially wearing this hat and were told it was to *protect them* from the immoral gaze of young men.



It will be noted hanging from the top are sleeves.

On inquiry we learned that in the olden time when their nation went out to war against another, and was almost defeated that the women donned their men-folk's clothing and went out with them and a victory was gained. So from that time, in honor of the victory gained because of the female recruits the latter are permitted to wear these gowns.

Beloved, the heavenly Costumer has our measure and if we gain the victory—"If we continue in the faith"—we will be permitted to wear a finer costume than earth can produce.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1.

Wash Day.

As the Koreans all wear white, and scarcely anything but white, the Korean women certainly have a hard life of it trying to keep their clothing clean, and they are a hard working class. Everywhere we went we saw the women down at the brooks and the rivers pounding their white robes on a flat stone with a stick, or carrying a large earthen bowl full of clothing upon their heads.

White clothing when clean is nice and pleasing to the eye, but when white gets dirty, it is the dirtiest of the dirty. We saw it in all stages. Even a coal heaver or a blacksmith will have white clothing, but of course no longer white.

We are reminded that when a soul is cleansed from all sin by the precious blood of Jesus, it is all glorious within and pleasing to God, but if sin is allowed to get in there are spots and blemishes to mar the beauty and bring destruction.

Beloved, let us keep clean, pure, holy and humble and thus please the heart of our God and Father.

These Korean women have a hard time in trying to restore the original whiteness to a soiled gown, but praise God, if we keep under the blood of Jesus our hearts will be kept whiter than snow!

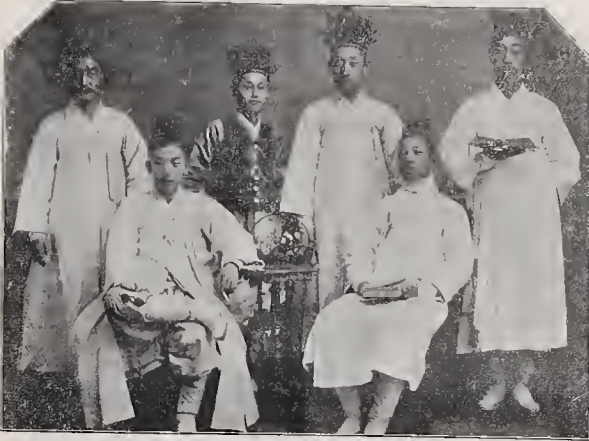
"Our weapons are not carnal but mighty through (via) God to the pulling down of strongholds".

"But the man that shall touch them (Sons of Belial) must be fenced with iron (strength of God) and the staff of a spear (two edged sword)".

2 Sam. 23: 6, 7.



STUDY THE MISSIONARY QUESTION.



In Their Ordinary Dress,

Korean Young Men.

We covet these young men for God and His work in Korea.

They are bright, and intelligent and if filled with Holy Ghost and the Word of God a few of them could stir their whole Empire.

We want to open a Branch Bible School in Korea thus saving them the time and expense it requires now to come over to our Bible School in Tokyo.

Then they could study in their own language and soon a great host of them be "approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."

God has the teachers for the "KOREA BIBLE SCHOOL" as soon as we get the building. We do not know now what it will cost to erect one but the Lord knows and *He* will tell you if you have the "receiver" to your ear.

With the students we could keep up the nightly missions there the same as we do in Japan, and soon the Full Gospel, Regeneration, Sanctification, Divine Healing, and the Pre-Millennial Second Coming of our Lord would be spreading throughout the land.

The Korean Christians are eager to study the Bible, and we are told their characteristic is to each take the responsibility of telling others.

At one church where about 2000 worshippers gather in the Sunday morning service we enquired "How do you reach the *unsaved*?" (for the

congregation were all professedly Christian.) The reply was, "personal work," each man makes it his burden to say to some one else "we have found the Christ" "Come and see" (John 1: 40-46.)

We are convinced the only way to evangelize Korea, or, any other nation is through its native ministry. -

We can get the young men when ever we get the building.

Beloved, take Korea on your heart. It is part of our field, and we are responsible for their souls.



A Korean in Mourning.

The photo represents a Korean man in mourning. This is their habit of street dress for some time after the occasion.

During our visit we saw several of them, as in the picture, holding the key stone shaped "shield" before them. But this does not soothe the sorrow; it does not bring calm and peace; it is only an outward show of respect to the dead.

The wound is in the bosom; robes may hide it and tears may be dry but only the Divine One can "heal the broken hearted"; (Jesus said, "He hath sent ME to heal the broken hearted" Luke 4: 18) only the hope of HIS coming again can comfort the mourner.



"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, *even as others which have no hope.*"

"For this we say unto you by the Word of the Lord, that we which are alive and remain *unto the coming of the Lord* shall not prevent them which are asleep: "

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, *and with the trump of God: and the dead in Christ shall rise first:*

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"WHEREFORE comfort one another with THESE words." 1 Thess. 4: 13-18.

SPREAD MISSIONARY FIRE.

ELECTRIC MESSAGES

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Editorial.

GOD IS LOOKING for stalwart men these latter days who can put their shoulder to the wheel, men with iron shoes and with the tread of giants that shake the earth; men who do not fail nor let down, but who go through the shrieking hosts of hell with their faces set like a flint and their banners unsoiled by the grime of battle; men that demons do not know what to do with, who have such a sweep of victory in their lives and ministry that the battalions of hell are nonplussed to know where to look for the next move; men of Heb. 11 faith who move mountains and uproot trees, subdue kingdoms and wax valiant in every fight, stopping the mouths of lions and turning to flight the armies of the devil; men who can face the missionary question and not turn tail, who can view the millions of heathendom and say "Let us go up at once, and possess it; for we are well able to overcome it"; men who count not their lives dear unto themselves until "every creature" has heard the Gospel; men of love and men of tears.

YES, God would find a few men who have died out to all personal interests, who have so launched out from self and all self desire, that they are blind to everything but to do God's will and carry out His plan for the evangelization of a lost world; men of one aim and purpose in life, so subjugated to Christ, so subdued and controlled by the Holy Ghost, so conquered by God, that all else is counted as refuse that we may know Christ and the power of His resurrection, and be an instrument in the hand of God for any service, at any time, in any land, under any circumstances.

WEAKLINGS ALWAYS HINDER the on-march of any army; "be no longer children" is God's injunction and

invitation, come out of your childish ways and put on the whole armour of God. His cause has been hurt and hindered by weaklings and childishness to such an extent that Satan has captured whole nations, yea whole continents, and is peopling hell with more than 30,000,000 souls a year. Hundreds of Christians in the home-lands are so busy tinkering with their own experience, digging it up to see if it has roots, and running here and there after every wind of doctrine, and spending their money for that which is not bread either for their own souls or the souls of the heathen, that we need not wonder at the wreck and ruin which Satan has been enabled to accomplish in the ends of the earth. With Isaiah and with Bro. Knapp we feel to cry out "Awake! Awake!!" for these are latter days, and the awful rage of Satan is in the earth. Not content with damning the heathen, he is deluding the minds and corrupting the hearts of unstable Christians and making them to believe a lie and doubt their salvation and the power of Jesus blood, drawing them on to seek some unscriptural experiences and unduly exalt some special gifts.

BELOVED, these are awful days, but on the other hand there never were presented to the people of God such days of opportunity and blessing. These are glorious days because the battle is fierce, and God has taught our fingers to fight. If you are a weakling, get to Jesus the Strong One; if you are a stalwart, not putting your trust in the arm of flesh, rejoice as a strong man to run the race and win the crown. There is a place for every soldier and every soldier should be in his place and at his best for God and souls, that the heathen may be evangelized and the coming of Jesus hastened.

"Awake, awake, put on strength, O arm of the Lord."

"Behold, the Lord's hand is not shortened."

"For the Lord God will help me; therefore will I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

"Dwell deep! The little things that chafe and fret,

Oh, waste not golden hours to give them heed!

The slight, the thoughtless wrong, do thou forget;

Be self forgot in serving others' need; Thou, faith in God, through love for men, shalt keep—

Dwell deep, my soul; dwell deep!"

SEL.

New Mission.

Bro. Suzuka, the Sup't. of the Sunday Schools, tells us that he has thirty women converts in the Sunday School at Sugamo, and that we must have a larger room and more meetings. The reason the converts there are all women is because we do not have any evening meetings, and the men are busy working all day and cannot be reached by the Sunday School. But now that the Lord has so blessed the Sunday School work in that poor district, we feel that to conserve it and reach the men also, we must have a mission there and meetings several times a week. God loves the poor down trodden ones and wants the Gospel preached to them. Will you not help us by your prayers to reach them? It seems hard to get a decent place for a mission in that district but the Lord will open the way.

Bro. Suzuka suggests that by tearing out the partition between two of the small tenement houses which are together, we could double our present quarters. Perhaps that will answer for the present, but we feel God has some better plan for reaching them, by building a small house where we could locate a permanent pastor. At any rate pray with us about it, and God will reveal His purpose.

NEW TABERNACLE

We now have under consideration the purchase of a location for the NEW TABERNACLE.

Very providentially, we feel the way has opened in the very district where we have all had our prayers centered for some months.

Will you not pray, beloved, that this need be quickly supplied that perishing souls may be led to Him who came to save the lost?

The need is great but if all our readers take it to heart—it will soon be brought to pass.

USE MISSIONARY LITERATURE.



Street Scene in Korea.

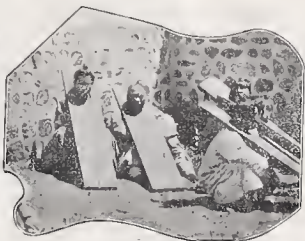
This is a typical Korean street scene, and shows you both the houses and the people just as they are today. The houses are one story, made of mud, and with either a tile or straw roof, generally the latter outside of the larger cities. The store shown here is one in which the straw sandals worn by the common people are sold.

Note the gown over the women's head and the strange hats of the men. The man in the middle of the picture is a water carrier. Wells are scarce and water must be brought from the rivers and sold to the people at so much a can. The vessels mostly in use today are the 5 gallon kerosene cans from America. (See our tract "Evangelized with Kerosene.")

Speaking of wells, we give you the following story told us by a missionary at Pyeng Yang where they had a great revival a few months ago. He told us that the city of Pyeng Yang is laid out in the shape of a boat, and that the two pillars to be seen at some distance from the bow, was where the boat was supposed to be moored. There were no wells in Pyeng Yang because it was supposed that a hole dug in the city would sink the boat! Finally one missionary determined to dig a well but the people objected and raised quite a disturbance, but the missionary prevailed and the well was dug under protest, and the superstitions of the people overcome, so that there are a number of wells in Pyeng Yang today and the boat still floats.

Beloved, can you imagine such a

thing in the homeland? Yet this is only one of many superstitions which the devil is deluding the people with in heathendom. Pray for them that they may be delivered.



Criminals.

These are Korean criminals who are suffering punishment for their offences. We are told that when one is to be tried upon some charge, the first proceeding is to administer a sound thrashing to make sure that the offender will tell the truth. Also that those who are called as witnesses must first be whipped before being placed on the witness stand. This seems to us rather a strange and cruel way, but perhaps the Koreans have found that it works. No doubt under Japanese control, the Koreans will be taught to modify their methods.

The punishment above illustrated is of course for light offences.

We are glad we have a Saviour who is able to break the bands and

set the imprisoned souls of these Koreans free—praise God!

We want to send them Gospel messages through the printed pages, in tracts and Bible portions. Reader, you should have a share in this!

Korean Advantages.

Since the Japanese possession of Korea a couple of years ago, they have pushed rapidly the railroads and telegraphs and are now building telephone lines so that the older residents tell us of marvellous changes in the Hermit Empire. Journeys which only a few years ago required weeks, may be made today in a few hours.

An almost daily service of steamships ply between the ports on both sides of the peninsula which makes it very convenient for the itinerant preacher of the Gospel.

New railroads are under way so that by the time our first lot of preachers are ready from the Branch Bible School in Korea, they will be able to get to all the large cities at little expense of money and time.

The principal object, no doubt that God had in view when He endowed man with knowledge to build ships and railroad engines, was to carry the messengers of the Cross to their different fields of labour.

All Ship and Railroad Companies are now offering special reduction of fares to missionaries—which shows their recognition of the good that is being done.

It is all GOD—He is saying to His children, "Go" and is providing ways and means for them to go.

The Japanese in Korea.

The Japanese are in full possession every where and are pouring into Korea at the rate of several hundred daily. They are building Japanese cities adjoining the Korean cities, and their pretty, neat buildings are a delightful contrast to the hovels of the Koreans. They are also putting up many substantial government buildings, building railways, and developing the country in every way possible. They have only been there in large numbers about two years, and have done wonders in a short time to transform the cities and stir the Koreans out of their tracks. Of course they are not welcomed, but the Korean is not a warlike man, and offers no resistance, although it may be a smoldering

PRAY FOR THE HEATHEN.

underneath those white robes and black hats, but Japan has the reins and will hold her with a firm hand.

But what we wish to observe is this, that there are thousands of Japanese in every large city of Korea and other thousands going, who are mostly without the Gospel. We heard of only three Japanese churches in Korea, all Methodist. In Seoul there are over 20,000 Japanese and only one church among them. While there we distributed several thousand tracts and booklets among them and wish we might follow it up with more definite work in the shape of a mission on their main street. We feel this is a great need and ask your prayers concerning it. The Koreans cannot reach the Japanese, nor can the Japanese reach the Koreans, as there is much feeling on both sides, but praise God when Christ comes in, all enmity is done away; but to reach the unsaved Koreans we need Koreans, and to reach the unsaved Japanese there is need of the Japanese; this is wise and Scriptural we believe. We do not have the census figures but there are probably considerable over 100,000 Japanese in Korea today. Pray for them!

Quietness.

"When He giveth quietness, who then can make trouble?"—Job 34: 29.

"He giveth quietness." Sweet word of blessing,
When the storm gathers and the skies are dark,
Out of the tempest to his sheltering bosom.
Fly, O my soul, and find a welcome ark.

"He giveth quietness." O Elder Brother,
Whose homeless feet have pressed our path of pain,
Whose hands have borne the burden of our sorrow,
That in our losses we might find our gain

Of all Thy gifts and infinite consolings,
I ask but this; in every troubled hour
To hear Thy voice through all the tumult stealing,
And rest serene beneath its tranquil power.

Cares cannot fret me if my soul be dwelling
In the still air of faith's untroubled day?
Grief cannot shake me if I walk beside Thee,
My hand in Thine along the darkening way.

Content to know there comes a radiant morning
When from all shadows I shall find release;
Serene to wait the rapture of its dawning,
Who can make trouble when Thou sendest peace?

EMILY HUNTINGTON MILLER.



A MARKET SCENE IN KOREA.

Market Day.

The Korean men impress one as being inclined to take life easy. Many of them seem to have little else to do than to stand or sit around and see how long they can keep their white robes clean. You will see many of this class in the above picture. Needless to say they are not Christians, for after they get converted they go to work. We were told by the missionaries that almost every Korean immediately upon being saved, becomes a witness to others, and that none were received into the church until they had brought at least one other to Christ. With a good Bible training we believe the Korean preachers will be mighty and effective in God's hand for evangelizing the land in this generation. We ought to have a Bible Training school in Korea, and ask you to pray about it, that hundreds of these tall-hatted, white-robed people may get filled with the Holy Ghost and the Word of Christ and go through the length and breadth of the land preaching holiness and a full Gospel.

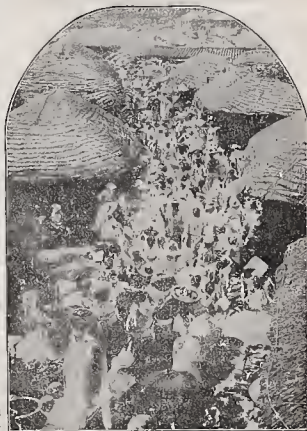
There are no difficulties but what can be easily overcome. Our God is able! He has the men and the means, let us pray them out of the homeland and across the seas.

Amen!

"God hates the self-life dressed in sanctified clothes as much as when it is dressed in rags".

NOTICE!

The Post Office has notified us again that our correspondents must not put silver in their letters. Kindly take note, Beloved, and enclose stamps instead of silver in remitting for small amounts.



A BUSY STREET IN KOREA.

PRAY FOR THE MISSIONARIES.



THE CROWDS AT THE TSU FAIR.

Preaching to the Crowds at The Agricultural Fair in Tsu, Ise, Japan.

T. SASAO.

Twenty-five Provinces in Kwan-sei district united in opening an Agricultural Fair at Tsu, Ise, held from April 1st until May 31st.

This afforded us another grand opportunity to reach the masses, which opportunity the Lord led us to buy up, even though we could spare but a short time, being very busy in Tokyo.

Three students and myself left Tokyo May 3rd for Ise. Upon arrival there we preached in the open air at the Fair Ground, day and night for a period of nine days. The authorities there who are in favor of Christianity gave us, as Christians, special privileges for Gospel work.

We secured a place for preaching immediately in front of the Fair buildings, having a crowd of between 100 and 500 people anytime we sang or preached; thus we were enabled to reach thousands every day.

Bro. Nagata, an old friend of ours, a very spiritual preacher, was in full sympathy with us and aided us in many ways, bringing all the benches from his church, besides lamps and other necessary articles. He was also very earnest in helping us to preach the Word.

The people listened most attentively, some remaining for hours.

While one of our brothers was preaching a young man came to my side and enquired the meaning of Matt. 10: 34-37. I saw at once that he was

earnestly seeking, but troubled. I took him to a quiet place and dealt with him. I found he was the eldest son of a Buddhist priest and his decision for Christ would cause much trouble. We prayed together and he was gloriously saved. He came to see me twice afterwards and was always very happy. Pray for him and for his parents.

A few earnest seekers would remain most every night after the preaching was over, and though very cold in the open air and sometimes late at night, would earnestly seek the Saviour, some of whom were saved.

One evening it rained considerably and we were not able to go out to preach in the open air. The Episcopal Church was having a welcome meeting for Dr. I.—Secretary of the American Missionary Board. They invited us to this meeting and toward the close the preacher asked our students to play and sing (they having a cornet and drum with them). They complied with the request and were soon making a big noise and to our surprise many unbelievers came in and were listening. The guests were forgotten and we found ourselves preaching. Several souls were saved that night. This to us was indeed a very happy experience.

Another night we stood under our umbrellas in the rain and preached to the people who came out to see the illumination. About 100 listened very earnestly.

We took over 30,000 tracts with us to Ise, which some of the Christians there helped us distribute.

We visited Yamada, famous because of Shintoism, and distributed tracts to the worshippers, priests, officers etc.

May God bless the seed sown and save many souls.

Tent Meetings.

The work at the Exposition still continues and the interest and crowds are increasing and many are finding the Lord.

Over 3000 have already presented themselves as seekers and at the Sabbath evening service some 35 arose and gave testimony of having been saved at the "Jesus tent."

We cannot but praise God for the way He has supplied our need of tracts and Gospel booklets up to the present—but MILLIONS OF PAGES ARE YET needed for June, July, and August. We ask that very especially every reader may take this work upon their hearts. Some must plant, others water and we have God's sure word for the increase.

"He that goeth forth and weepeth bearing precious seed shall doubtless come with rejoicing bringing his sheaves with him."

Some Meetings During the Month.

The meetings of the month have been fruitful and blessed and we praise our God for His presence in our midst.

The "Business men's" meeting was a time of much blessing. A saved business man gave the first talk and told how he had been led to the Lord through another business man who lets his light shine everywhere, and our hearts were filled with praise as we listened to the testimonies of saved shop-keepers, merchants, clerks, etc.

They exhorted each other to stand fast and be true. At the Converts' meeting, volunteers were called for who would stand in the "gap" and help the busy workers during the hot summer evenings, lead the meeting, preach, pray, sing, march the streets, deal with souls etc. Some fifteen young people volunteered and a "Gospel Preaching Band" was formed from among young converts who come from various walks of life.

Pray God's anointing upon them beloved; take this young Band upon your hearts that many may find Jesus through their labor of love.

We have no other words to describe the all-day Pentecostal Meeting than to say that it was a real Pentecost and only eternity will reveal the results of that blessed day. At times the

PRAY, GIVE, GO.

whole audience were beseeching God together, souls were face to face with their Maker, light came to many hearts and secrets were revealed and sin confessed and put away and the testimony of nearly all was "The Blood of Jesus cleanseeth and the Holy Ghost has come".

Seven gave themselves to the ministry and we expect more to follow. This little Empire is going to hear from that meeting and we covet earnestly your prayers for all our christians that their lives may be completely and always abandoned to the Holy Ghost and that they may possess their full inheritance.

New Subscribers.

We covet that all God's true children shall know, what He is doing in our midst in JAPAN, KOREA, AND CHINA; therefore we urge each reader to take the responsibility of showing the paper to some one else and securing at least one new subscriber to "ELECTRIC MESSAGES, The Missionary Revivalist from Japan."

The subscription price is .60 cents per year (British money 2/6)post-paid. "The King's business requires haste."

Bro. Nakada.

Bro. Nakada's ministry has been greatly owned and blessed of God the past year throughout Europe and America. We are rejoiced that it is so, and more so because he has not "shunned to declare unto you the whole counsel of God."

He is now returning to his native land and we expect to meet him in Yokohama perhaps by the time you read this notice.

It will be a glad welcome. We love our Bro. and Co-labourer and trust that his ministry among his own people henceforth may be increased and that as we "strive together for the furtherance of the Gospel" (Phil. 1: 27) in this land, many souls may be saved.

He is no doubt Japan's most zealous and Spirit-filled leader. We cannot accommodate the crowds that ought to hear his messages until we get the *New Tabernacle*.

Beloved, are you asking, believing and doing all you can to secure it soon? God bless you. He will. Prov. 11: 24, 25, 26.

Remember the offer made last year of a

"ROPE HOLDER'S CERTIFICATE."

Beloved, you hold the ropes and we will go down and get these jewels, to set in King Jesus' crown.

Fellowship Meeting

The converts of Central Gospel Mission scattered all over the city met on the evening of the 3rd.

What a glorious meeting it was. Such a gathering is not often possible as it is very difficult for wives and mothers to come out evenings, and business and shopkeepers cannot leave their work, then the student class are expected to be at their dormitories at an early hour, but a special effort was made and every district in the great city was represented and some came from the suburbs.

What a mission full there were, and how their faces did shine!

Nearly every one had their Bibles, and the entire evening was spent in prayer, praise and testimony.

Most of the testimonies were based on Bible promises showing how the Word of God is a very real part of their lives. One man said "I had to go without my supper tonight in order to come here but I have fasted ever since and I came and am filled with heavenly wine." A business man testified and said. "I used to call the mission workers the red lantern brigade and just hated them but God convicted me of sin and I now belong to this brigade against sin."

Some awful drunkards gave their testimonies of being wonderfully delivered; women testified of great heart peace after years of groping on in darkness with no knowledge of God.

Some testified two and three times and one young lad scarcely fifteen with the brightest blackest eyes, said "I used to be a great sinner, was such an instrument of Satan's, but now I have come to Jesus and the

DEVIL HAS DISINHERITED ME."

Any one attending this meeting could never accuse the Japanese brethren of hiding their light under a bushel and as we looked at the roomful and realized they had been delivered out of heathen darkness we thanked God and took courage. They pledged themselves to help in outdoor preaching, tract distribution and do all they could to win souls and as one brother said, "Why we could take Tokyo with this band."

May God keep every one very true that when the roll is called in heaven not one may be missing.

Hold them up in earnest prayer—for "We are members of the same body."

UTSUNOMIYA.

Just before leaving Hutchinson, Kansas, for Los Angeles, where we were to wait for Brother and Sister Cowman before sailing for Japan, some very blessed promises from God's Word were given to us by His children. One of them was this one—"Let us not be weary in well doing, for in due season we shall reap, if we faint not." Gal. 6: 9. I was reminded of this promise again to-day. How precious it is! "Be not weary in well doing; for in due season we shall reap." Then the next verse reads,—"As we have therefore opportunity, let us do good unto all men." O, how wide! how deep! how fathomless is the love of God!

We lift our hearts to Him to-day in holy gratitude for the sweet privilege of being in Japan to preach Christ to this people. So far from being weary (though often weary in body) we are encouraged day by day. "In well doing" we shall reap, if we faint not. We are to strive to please the Lord.

Now one of the things that the Bible says is pleasing the Lord is "the foolishness of preaching." Not foolish preaching, but the foolishness of preaching. How foolish it seems to the man of the world whose one ruling desire and ambition is to make money, to increase his bank account, or possess more land, to see a man or company of men marching through the streets night after night singing and preaching from the street corner! "What pleasure can they find in it anyway, to keep talking religion?" So it seems to the man of the world, but to the one who heard the voice of God, and has given up himself to please HIM and to do HIS holy will, it is a real delight to go among the people to witness to His glorious salvation. "Where no vision is, the people perish." Prov. 29: 18. The command is to preach Him "to every creature."

The light of the glorious Gospel is shining on this dark Empire and some of her people are getting a vision of Jesus Christ. Oh! do you remember when you first saw Him? Who that has every had a vision of Christ in His power to forgive sins and cleanse the heart from all uncleanness can ever forget it? The

Pray constantly, Give systematically.

woman at the well had her eyes opened, and saw Him to the great joy of her heart. But what then did she do? She hastened away to her own city to tell every one of the Saviour. Obedience is the proof of our love to God. John 14:15. Obedience brings joy, peace, victory to our own hearts and glad tidings to the perishing. Oh, then what a crime is disobedience! Beloved, are you obeying God? Are you practicing what you firmly believe about Christ? If you are, you are more than conqueror. Hallelujah! Rom. 8:35-39.

It seems that we are but as a drop in the bucket in this province of 800,000 people, where there are many towns and villages whose people have not heard the Gospel. Perhaps there have been some tracts left in most cities, but very many cities and towns are without a missionary. I have just returned to-day with my interpreter from a town of 8,000 people who have no Gospel at all, and only very rarely they see a foreigner. Hence I was somewhat of a curiosity to them.

A few nights ago we gave up one of our meetings at the mission to go out into another part of the city to hold services, where many of the people have not as yet heard of Christ. Through the narrow, dark streets we marched, singing and preaching from the corners. Large audiences gathered at each place quickly, and listened eagerly, and received the tracts in the same way. One poor man who for nine years has been in prison, but had been released on trial, listened, and came to the mission the following night, and was saved. Others are inquiring. By the grace of God we will continue to proclaim liberty to the captives of sin and Satan. Souls are coming to God, but we need your earnest prayers, beloved, that conviction of sin may be deepened in the hearts of men. We pray for more laborers, but realize that every man must get marching orders from the Captain of our salvation. See Matt 9:38. When He prepares the worker, and sends him or her, it is safe to obey, and perilous to disobey.

Please pray with us that the Lord may send forth more laborers. The Lord is keeping us well and happy. Praise His dear name!

Faithfully in HIM,

W. A. & LOLA MILLAR.

YAMAGATA.

C. MAEKAWA

Two Christians and Christ constitute an irresistible force. "If two of you shall agree on earth as touching anything that ye shall ask, it shall be done for you by the Father", the Word says.

HELPED BY YOUR PRAYERS.

While all of us were crippled in health, letters and cards brought us sweet comfort saying "We are praying for you". The knowledge of certain ones daily bearing us and our work before God encouraged us to push the battle through this month.

In the early part of the month, Sister Take Shirahama was added to our list of workers as a Bible woman, to look after the women converts. You will read her letter elsewhere.

Our work this month was not extraordinary, but by the grace of God we were able to lead two young men and five young women to Christ, and they are making progress in the Divine life.

OUR SALVATION MEETINGS are still on fire. The converts are willing to make the service bright. The newly-received baby organ added much help.

THE TUESDAY NIGHT'S MEETING held each week for believers is still well attended, and since there are more ready to testify, pray and help in other ways, the meetings are growing in liberty and power.

PRECIOUS OPPORTUNITY.

The second of the fourth month of the old Japanese Calendar is the supposed birthday of Buddha, and here in Yamagata City Park there is a temple where a festival is held at that time. With the help of Brother Usawa from Tateoka and the converts of our mission, we had open air meetings at the festival, which continued three days. The first day was Sunday, so about fifteen of us preached the Gospel and distributed tracts in the temple yard. On the following day we took our place again with the Gospel message at a very attractive place, so as to be the seen and heard by all worshippers. The markets are crowded with tree-sellers, all kinds of flower and plant sellers, beautiful goldfish sellers, and all kinds of lunch counters. In the temple grounds are three large theatres and a circus attracting people with a dreadful noise of a band made up of a gong and a drum. There was also a brass band, playing a tune of one of our Gospel

songs, which probably they learned from us. Our object of this day's work was to sell Bibles, distribute tracts, and preach the Gospel. We opened our shop, piling up our books on a empty box, and hung out the Gospel banner. Then by the leader's sign we sang the Gospel songs led by a cornet, and in a few minutes were surrounded by perhaps a thousand people. After a short speech, we took out Bibles to sell, and tracts to distribute. While the work was going on, a drunkard rolled into the ring. At first we feared this ruffian but soon a deliverer came, and dragged him away from us. For a while nothing further happened, but when a convert was testifying to the saving and keeping power of Christ, a sturdy-looking man cried out "No!" "No!" "Don't hear them, friends. They say there is no God, but one. Is that true? Have we not many gods? Come to me, and I will speak to you", but we managed to keep him quiet and went on with the work, preaching the victorious Gospel. These little occurrences drew still larger crowds, and thus we accomplished a glorious work, and had the joy of making the name of our blessed Saviour known to thousands of people who had never heard it before.

Thus far we have gained many victories, but as there are many difficulties and trials, you will please hold us up by your daily prayer.

Five Conditions of Prevailing Prayer.

1. Entire dependence upon the merits and mediation of Jesus as the only ground of any claim for blessing. Jno. 14:13, 14, 15:16.
2. Separation from all known sin. Psa. 46:18.
3. Faith in God's Word of promise as confirmed by His oath—not to believe Him is to make Him both a liar and a perjurer. Heb. 11:6. 6:13-20.
4. Asking in accordance with His will. Our motives must be godly—we must not seek any gift of God to consume it upon our own lust. 1 Jno. 5:13—James 4:3.
5. Impunity in supplication, there must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. James 5:7. Lu. 18:1-10.

Muller.

GOD WANTS DEVOTION TO MISSIONS.

Jesus said unto her— "Mary."

John 20: 16.

Jesus had not forgotten Mary's name in His experience of death. It was the ancient heathen belief that death washed from the soul all memory of the earthly life—its loves, its sorrows, all its recollections. But here we see Jesus on the other side of death, and the old affections are found unchanged in Him. He met Mary and His other friends, and took up the threads of the tender story of love just where they had been broken off three days before when He died. This fact ought to be very comforting. Love is stronger than death. When our friends pass through death, whatever changes may be wrought in them or upon them, we know there will be no change in their love for us.

Death will not sever the ties, that bind Christian hearts together on the earth. We shall meet again in the after life and remember each other and love each other as before, and take up the old threads of affection and go on weaving love's web forever.

When Jesus had called Mary and she recognized Him by His voice, she at once answered Him in the one word "Rabboni!"—"My Master!"

This name by which she called Him showed the loyalty of her heart, and the consecration of her life to Him. Many people get only a half-hearted conception of Christian faith. They believe in Christ as a Savior, but do not think of Him as Lord—their own personal Lord.

They think of faith only as trusting for salvation, and do not understand it also as obedience and service. Mary had the true conception. Her answer to Christ's call implied the surrender of herself to Him. All true faith accepts Christ in two ways and under two names. First, it receives Him as Savior, Jesus, trusting in Him alone for salvation. "Simply to Thy Cross I cling." Next, it accepts Him as Lord, Rabboni, yielding the life to Him.

The saved soul owes obedience, submission, loyalty, and service.

J. R. MILLER.

"There is no place where earth's sorrows

Are more felt than up in heaven;
There is no place where earth's failings

Have such kindly judgments given."



KOREAN WOMEN AT A RAILWAY STATION.

Women's Meeting.

Our monthly meeting was a time of unusual blessing and power and God's anointing was upon the sisters who preached and many sought the Lord. These meetings are growing in interest and our hearts are filled with joy to see our young Japanese sisters so yielded to God and so used of Him.

We are believing and expecting great things from the Lord.

Our little Band expects to go forth again for a week's service at the Exposition, meetings all day, beginning the 17th and also again in July. As this will be a time of intense heat, special prayer is asked that God may most really verify His promise, "A shadow from the heat," and "The sun shall not smite thee by day."

We send forth a special petition to all our Prayer Circles this month that our Korean sisters may be definitely prayed for. How the very depths of our hearts are stirred on their behalf! How they need your help! Quite unlike our sunny Japan where the young women are beautifully educated and able to stand alongside their foreign sisters, these dear women cannot even read and are quite the burden bearer of the family. Should the Bible be given them they could not read it and they need the missionary to visit them in their homes and come close to them and not only teach them of the gentle Jesus but help them to read His Word. How we covet real Spirit-filled teachers for these women and will you pray, my beloved sisters, that God may equip someone especially and give them a clear call to Korea's women?

"So Busy."

A busy woman entered her own room as twilight shades were falling—went directly to her desk, turned on the gas, and began to write. Page after page she wrote. The solitude became oppressive. She wheeled her chair around, and with a shock of joyful surprises looked squarely into the face of her dearest friend, lying on the lounge at her side. "Why, I didn't know you were here!" she cried. "Why didn't you speak to me?" "Because you were so busy. You didn't speak to me." So with Jesus—here all the time. The room is full of Him, always ready to greet us with a smile—but we are so busy. But when the solitude grows oppressive we suddenly turn, and lo, He is at our side. We speak to Him and He speaks to us, and the soul's deepest yearnings are satisfied.—Selected.

Dormitory Notes.

We have had the joy of welcoming into the school our young sister from Kamisawa who had passed through such deep and severe persecution. What a precious young woman she is and how perfectly lappy she seems in her new surroundings! At the Pentecostal meeting on Sabbath she sought most earnestly the Baptism of the Spirit and definitely claimed her inheritance and we are believing the Lord means to wonderfully use her in winning souls.

Her mother who was so bitterly opposed to her has followed her to Tokio and as I write, is in a room at the Women's Dormitory earnestly seeking to know her sins forgiven.

Praise God for all these blessings.

DO YOU REALLY LOVE THE HEATHEN?

The Bird With a Broken Wing.

(ANOTHER VERSION)

It lay by the dusty roadside, where the people came and went, But none looked down on the panting bird, whose life was nearly spent. One woman did, but she hurried on with a sigh of helpless pain, For she said, "Poor bird with a broken wing, you can never fly again."

It fluttered in hopeless anguish all day till the sun was set, And night came down in silence on the slopes of Olivet. But, the Master who lay on the sod that night, 'neath the trees and the open sky, Could not sleep for the sound that pierced His heart, of the dying birdling's cry.

As the glory of the morning was touching the eastern hill, He came to where the weary bird lay cold and faint and still. He bent his head in compassion over the shattered thing. It was bruised and broken and dying, it could never soar or sing.

He drew it from the tangled grass with the hand of healing and power And said, "You shall soar and sing for me as bird never sang before." He lifted it high on His blessed palm and it spread its wings to fly, And filled the blue Judean sky with a flood of melody That echoed o'er hill and plain with such triumphant strain. That men stood still to drink their fill and turned to drink again.

And then on wings that were strong and tireless as an eagle's on its way, It mounted up to the throne of God past the gates of earthly day, And sang its song of liberty while angels stood in amaze, And took up the song as it swept along, and all Heaven rang with its praise.

The song of the bird with the broken wing is the song my heart is singing, The story of His matchless grace through all my life is ringing, Up out of the tangle of sin and shame His love hath lifted my soul, And the healing touch of the Son of God hath freed me and made me whole.—Selected.

Sister Shirahama is now doing Bible Women's work at the Yamagata Mission while Sister Hoshi continues to help the Utsunomiya Station.

The Stirred Nest.

"As an eagle stirreth up her nest, * * * so the Lord alone did lead him."

A strange simile is this, given in the thirty-second of Deuteronomy. The Lord's leading of His people is likened to an eagle tearing up her nest, the birdlings' cradle and only home, and thrusting them out on untried wings. Few of us have had any such conception of His leading. We have thought of "green pastures," and "still waters," but not of "stirred nests." We never dreamed of trouble and unrest as being component parts of the work when we prayed so earnestly to be led by Him alone. But the text reads, "so the Lord alone did lead him."

The picture is one of eaglets in a soft and downy nest, which the mother's love had most skillfully fashioned.

The place where they were born, fed and cared for, where she had so many times tenderly sheltered them from storm. Her own preparation for them she now tears in pieces until they find no rest or comfort there, and in their distress they are compelled to learn the use of their wings. So the Mother Dove, the blessed Spirit does. You asked Him to lead, you said, "Thy will be done," and the prayer was made in a sweet sense of acquiescence and rest.

There had come to your spirit gentle suggestions that you ought to fly; that you ought to go from glimpses of truth He had given you into a fuller knowledge and a fuller understanding. But your ideas were so comfortable and enjoyable, and you knew He led you thus far and it would require a new and deeper departure from self and perhaps a humiliating one, so you had not heeded the gentle suggestion and now your nest was being stirred, terribly stirred, and by the hand that built it for you, too. Try as you may you can never sing in that nest again.

There is just one thing to do, get out of the old nest and use your wings, even though humiliating drops stare you threateningly in the face. If you sing now you must sing on the wing, for He is spoiling your nest. Clear the nest, beloved, and He will teach you to use your wings. He who can only trouble you in the nest will become your most tender instructor on the wing. Henceforth you are not to rest literally or spiritually but be ever on the wing. Let go of the old things though He gave them; go on with Him. Do not cling to yesterday's light or last year's truth; He is the

way, the truth and the light, move on with Him even though the direction be apparently opposite to former light. Do not cling to your nest, you can only cry with pain there, and your cry of pain does not sound even to the world, like a song of joy. Out! away! let go of your nest and let go of yourself; drop, and He will bear you up and let you drop again, and again bear you up until you learn to fly in broader realms. And almost before you are conscious of it, a shrill cry of joy will burst from your throat, making the mountains and craggy rocks resound with your victorious shout, as you rise higher and higher above storm cloud and earthly din to know no nesting any more but an ever-going on in His forever unfolding will.

Selected.

Sister Herdo has spent the month of May in her own province among her relatives and unsaved friends, giving them the pure simple Gospel.

Praise.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than any thing else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh, that we might sing evening and morning, and let song touch song all the way through! Oh, that we could put songs under our burden! Oh that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go to them with a song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Sel.



KOREAN CHILDREN.

FOR THE CHILDREN.

Korea's Children.

The picture shows some little boys, not girls as one would think, from the dress of their hair.

The little fellow in front has an old-fashioned sickle and rake in his hands, they are cutting and carrying grass, (or, rather some kind of vegetation) no doubt for the cattle.

We saw them often sitting on the back of an ox or cow while the animal fed in the field.

Their duty was to sit there *all day long* and keep the ox from destroying the small grain.

He was allowed to feed along side the rice and barley field, but not to enter and tramp it down.

They all wear long hair parted in the middle, usually braided and hanging down their back.

Some of them are very poor; multitudes have never heard the voice of Jesus saying, "Suffer the little ones, and forbid them not to come unto me".

The hope of Korea lies largely in these children.

Some churches told us that in their *Sunday schools* over a thousand would attend at one service.

One missionary said, "I spoke to 600 girls and women in the U. S. yesterday".

There are some Sunday-Schools in the larger cities; a few denominational churches scattered here and there, principally Presbyterian and Methodist, but beloved

KOREA IS YET UNTOUCHED with the Full Gospel. God has led us to, "Enlarge the place of (our) their tent, and stretch forth the curtains;

lengthen the cords, and strengthen the stakes" Isa. 54) and promised saying,

"Thou shalt break forth in the right hand and on the left"; and we are taking Him at His word.

You will see in another column the New Mission Station.

It is small, but it is a beginning.

We want a larger place in that great city where the Lord "hath much people."

We want to tell them of Jesus; we covet their souls for His glory.

Does your heart say, "Amen" (so be it)?

If so, beloved, keep us and them before the Throne, and may it be said of each one "she hath done what she could." That is all God requires—but oh! it means a great deal to do *that*.

Shall we train up these children in the way they should go, that when they are old they may not depart from it? (Prov. 22:6.)

There should be tens of thousands of my little readers who love Jesus because He has saved *them*, who would say, I want to help my little brothers and sisters in Korea to know Jesus too.

Sunday-School Report.

The words, "Feed my lambs" are the most precious commandment bestowed upon us and is a motto for us in our Sunday School work. We are steadily moving on, leading some 2500 young lambs to the Lord, in various places.

Among these places we have a very blessed school in Sugamo District. The children of this district are brought up amidst awful poverty. But what I want to tell you is not about their poverty, but the children's

work. We cannot say we have any very beautiful children at Sugamo. They are most distressed looking because of their parent's poverty and cruelty. They are the most noisy children among our Sunday-schools and we only keep them quiet by praying much. We often think they don't pay much attention to our preaching, but it is wonderful to hear them repeating our sermon to their parents when they return home and which has resulted in the salvation of about thirty mothers, who are most humble souls before God. While holding a service there one day, one very poor mother handed me a coin (two cents in your money) asking me to use it for the Lord's sake. Now, beloved, do you remember that when our Lord was sitting over against the treasury and saw a widow put in her two mites, while many rich ones cast in of their abundance that He said, "This poor widow has cast more in than all they which have cast into the treasury." Will you not pray for this humble soul?

It is hard, always have good results at Manejo. This is another poor district. We have a dwelling there in which we hold our Sunday-school. We have worked there for the past three years and are still working, but as yet have seen few souls saved. Mr. Yoshida's family are among those saved there.

Awajicho is our model Sunday-school. Ninety children attend and are well instructed in the things of God. Some of they attend the meetings for grown people, always bringing their small Bibles and testifying of their salvation. Some of them are going to be baptized in a few days.

Last night I saw one of them and asked what he wanted to do for this life's business. He answered me that he wants to be a faithful servant of God like Samuel of old.

Nakano and Kashiwagi Sunday Schools are prospering also.

We have a very sad thing to tell you of Asakusa Sunday-school. There is a boy there whose parents are saved. He had been testifying of his salvation and praying earnestly for others. We thought he was a child of a Christian home and a faithful child of God, but our sight could not reach into his inner heart. Oh how sad it caused us to be when we heard that he did many, many things which were wrong before both parents and God.

Beloved, will you not join us in prayer for him lest his soul should perish forever? "It is not the will of your Father which is in heaven, that one of these little ones should perish". S. SUZUKA.

OCT 22 1885

MR. SAKAMOTO

In the religious and political transformation that has taken place in Japan there have been some who have done much and noble work and yet have not been prominent before the world, or been given the credit which their efforts and self sacrifice have deserved. The changes that have taken place in public sentiment have been brought about, not simply by the action of those in government positions, but by agitation and education, carried on in the face of great obstacles and often at great personal sacrifice.

Among those who have devoted themselves to the development of their country, and by their patient and persistent efforts created a public sentiment that made reform not only possible but necessary for the peace and welfare of the government is Chokkan Sakamoto.

In an account that he gives of his life he states that he was born in the Province of Tosa, and his early religious education consisted in being taught to worship the village god, a war deity, by repeating a poem that asked for merciful guardianship. This was done in obedience to his father's bidding, but there was nothing in it to deepen or strengthen his religious life.

As with most others of his class his early instruction in morals consisted simply in lessons intended to impress his mind with the great importance of loyalty to the Emperor and dutiful obedience to parents. In those days Christianity was prohibited, and regarded as an evil doctrine generally. His father had a Chinese Bible, but told him simply that it was the book of a sage.

As he grew up he early imbibed the teachings of John Stuart Mill and Herbert Spencer; and being an atheist, considered it very foolish to make religion rather than philosophy the basis of national life.

Filled with such ideas he sought to drive out religion from the home in which village he lived; and to this end he ridiculed the beliefs of those around him and trampled on the charms in order to convince them of the folly and error of worshipping such things.

As to Christianity, his ideas were vague and imperfect. From the fact that it prevailed in all enlightened countries he was convinced that it must be superior to other religions, but he had no thought of becoming a believer in it himself, or desire to know more about it. His mind also being filled with projects of political reform he gave no attention to religion.

Having learned the great power exerted by Christianity in Western countries he began to think it would be a good thing to have it preached in Japan, but personally he was as unconcerned about it as ever.

Some time later he heard Christian preaching and began gradually to have a strong desire to investigate the subject. First however he studied atheistic philosophy in order to be able to refute the preachers. But finding he was unable to answer their arguments he promised to read the Bible, and went to the Rev. Mr. Knox to get assistance in his study.

As he read the teachings of Christ he was convinced of their superior character; but the miracles were a sore trial to his faith. Gradually however the difficulties were removed, and his faith began to grow. He was baptized by Rev. Mr. Knox in 1885.

Looking back to that event in after years he speaks of his great weakness and says he was simply intellectually convinced, and believed in the social benefits of Christianity rather than in the power to save from sin.

From the beginning of his Christian life he was subject to great opposition, and even persecution. His own family were bitterly opposed to Christianity and made his lot a most disagreeable and trying one. But every trial only added to his faith and dependence upon God. At length he reached the decision that he must lead them all to Christ, and then he could find rest.

With this great burden on his heart he prayed earnestly to God; and to his astonishment the next morning his foster mother, who had hated Christianity before, began to ask about God, and how to escape from the punishment of sin. At

the very hour he was praying a Christian fisherman gave to her a Bible, which produced this great change. The next day she directed him to break all the tablets and charms in the house; and within ten months all the members of the family accepted Christ as their Savior.

Turning his attention to the political condition of the country he became one of the founders of the Liberal Party; and was elected with others to go to Tokyo to ask for certain reforms in the government; one of which was the freedom of the press and another was the establishment of a Representative Assembly. One of his associates was Mr. Kataoka; who, like himself was a Christian; and who afterwards became the President of the Lower House of the Diet.

While waiting for an opportunity to present their petition they were informed that, owing to the misconduct of some persons from the same province, all people from that province (who were not actual residents) were forbidden to remain in the city during a period of two years and a half.

They replied that they had come to the capital for a definite and legitimate purpose, and their conscience would not permit them to leave until the object of their coming had been accomplished. They were thereupon sentenced to two and a half years imprisonment, and subjected to the same treatment as ordinary criminals.

Having a sort of premonition that they might meet with trouble he had brought his Bible with him; but the rules of the prison forbade the convicts having anything of the kind; and it was taken away. Feeling the loss of it very deeply he wrote a petition to the authorities in which he stated that he was a Christian and it was very important that he should have a Bible. The reply was that such a book was useless. This refusal was a sore disappointment, but he did not despair. Every day he prayed earnestly for a Bible. Not long after, to his inexpressible joy, one was handed to him, and to each of his companions.

As with all the other prisoners his clothing was insufficient, and he suffered greatly from the cold. During the freezing weather in winter they were obliged to rise early; and, without any fire, and with bare feet, sit quietly during the most of the day. The only change and relief was being compelled to sweep and wash the corridors and other places.

But during all this trying experience he relates that it seemed to him as if God was always on his side, and comforting him with such precious promises as these, "Having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith; and" "let us hold fast the profession of our faith without wavering; for he is faithful that promised."

When he felt that he was being abused he reflected upon the patient suffering and humiliation of Christ; who abandoned his glory and condescended to live among sinners; who committed no sin; yet he was arrested, mocked and persecuted. They put upon Him a crown of thorns; and finally nailed Him to the cross. How little then it was for one of the least of His servants to be obliged to wear a prisoner's garb and live with criminals.

With such precious thoughts, derived from the word of God, he found continual comfort; and in a poem which he composed at the time he wrote, "while we are living in disgrace as criminals we may renew our souls within. After we are raptured by trial, we may render service for the good of the world."

At first he could not endure to wash with the fifth that gathered on the floor; but when he remembered how Christ set an example of humility by washing His disciples' feet his rebellious feelings vanished. He was only a common man, but Christ was the Son of God. So he looked up to Christ and was comforted.

The thought of his wife and mother gave him much sorrow. But he tried to conceal it in his letters, and entreated them not to think of his trials, as God had blessed him abundantly; and he asked God to console their hearts that were so heavy with sorrow.

Owing to an insufficient supply of food he suffered much from hunger. To those who were willing to labor during much of their time an allowance of money was given which enabled them to purchase an extra amount of food. But he

chose to endure the hunger rather than forgo the pleasure of reading the Bible; and he devoted his time diligently to the study of the Word of God.

One day, as he was suffering from hunger and weakness, he happened to read in the book of Deuteronomy how God led his people for forty years in the wilderness to humble them, to prove them, and to know what was in their hearts. He also suffered them to hunger, and fed them with manna that they might know the goodness and power of God.

Reflecting upon these things he felt as if a holy fire had begun to burn in his bosom; and he gave sincere and hearty thanks to God for all the way in which he had been led. From that hour he became strong in spirit, and was able to bear his trials cheerfully. Thenceforth he spent his whole time in the study of the Bible and other helpful books.

In his hours of loneliness he was accustomed to write poems in order to relieve his mind, and also to give expression to the thoughts that were burning in his soul. At the beginning of winter, when all was becoming bare and dreary, he wrote, "Cheering sounds of summer have almost ceased. Only the feeble notes of the heart of the prisoner insects remain. The frost and chrysanthemum are all that are beautiful. But the heart of the prisoner is always happy with blessings from above. He can read the Bible that teaches how to overcome the world."

Being of a weak constitution naturally he feared that his health would be impaired by the life in prison; but strange to say he did not suffer in this respect, and his heart was filled with gratitude to God for his constant care and goodness.

While in prison writing paper was not allowed; and many precious thoughts which came to him while reading his Bible were forgotten. But when any passage particularly touched his heart he would insert a bit of paper at the place or mark the passage with his finger nail. The story of Joseph in Egypt, Moses leaving Pharaoh's palace, and the many who were persecuted for the Lord's sake interested and comforted him especially.

In his letters to the church members, as well as to his family, he tried to encourage and comfort them. To two of his friends he wrote, "We spend every day in Bible study and prayer. Happily we have been blessed in body and spirit. Do not be sorry for us, rather rejoice that we have experienced that such strengthening of our faith. I have one thing to ask of all the brethren and sisters and that is that they study and meditate upon Hebrews 6:1-6 and James 2:14. I am very thankful that the grace of God is upon the church, and upon my native province, and that there are so many seekers after the truth."

The following is a translation of a letter sent to his wife and Christian sisters. "Chokkan, a servant of Jesus Christ, salutes you and other sisters in Christ. May the boundless grace of God be upon you. We are happy to say that we are able to serve the Lord in the possession of good bodily health. Please thank God in our behalf.

We are continually praising God for his blessing upon the church and upon our native province. We pray that you may receive grace to become examples of purity and nobility of character to your country-women. Remember that Christ has conferred special blessing upon woman. It is He alone that has raised her position. Even among Israelites woman had an inferior position. But Christ treated her as standing on an equality with man. Accordingly you who know Christ ought to obey His will and try to manifest His glory.

Do not think that you are Christians merely because you hear sermons on Sunday and read the Bible. See to it that you become true Christians in every sense of the word. Read Prov. 31:1, Peter 3:1-6; James 2:14-17. Endeavor to live Christianity rather than talk about it. If you do this the Lord will bless you and give you the crown of eternal life. Think not of your own benefit only, but consider what is just and good towards all men. Thus will your characters become strengthened for greater deeds. For this, I pray day and night.

Please do not worry about us. Read I Peter 3:17, 18, and James 1:12, and thank God. Let me know about the condition of your meetings, for I want to thank God for them and pray for His further blessing. There are many among us who are be-

gunning to believe in God. My cousin Aoki is one of them.

May the Lord bless you all and enable you to achieve what will fulfill our best hopes. Amen."

The following is the translation of a letter sent to the young men of the church.

"We thank the Lord for the blessings he continually vouchsafes unto you, and thereby furthers the prosperity of the church. We are very grateful for your kindness in holding meetings for thanksgiving to God on our account.

My dear brethren, I hope you are entering upon the new year with still greater life and vigor. We are only helpless prisoners, yet we too welcome the new year with much joy. It is far better to be a prisoner and spend the year in communion with the Lord than to live in a stately mansion and fall into eternal perdition. I have no words to express my thankfulness to God for His blessing.

Let me now give expression to some of our hopes in reference to you. A most important thing, dear brethren, in your life of service to the Lord is, that you be careful of your conduct, so that no one may find in you an occasion for bane or stumbling. Youngmen readily attract the notice of people. Be therefore exceedingly careful. You are taking your first steps in your Christian life. Read Timothy, 4:12. It is also important that you meditate upon and put into practice I Peter, 2:15.

I know that people often criticise Christian young men. I do not think that this criticism is altogether without reason. Some forget the things of this world. Beware therefore of falling into this error, thus becoming stumbling blocks to others. For you must remember that it will not be only your own private mistake, but it will be the means of deterring others from gaining the blessing of heaven.

Take care also that you be active and vigorous, so that you may glorify your Lord. This is your duty. Do not be satisfied with doing good in a mere negative way; be positive in your life. For this we often pray and you should also pray for it. The will of God in calling you is expressed in Philippians, 2:13. Be always earnest, and God will bestow great power upon you. Please give our regards to the pastor, the elders, the deacons and all the brethren and sisters. May the grace of God abide upon you forever."

To two of the Christian brethren he wrote, "After we were permitted to have Bibles and other religious books many of the prisoners who were not believers began to read them. As many as five hundred of them read more or less. Some of them became earnest Christians. Several of these, as they went out to labor or to become nurses in the hospital, became the means of spreading the story of God's love among other prisoners, and some were converted. Thus we were not imprisoned in vain. Of the many whom we were enabled to lead to Christ during our stay in prison some have died in hope and now rest with the Lord, and others are working as evangelists. The rays of divine blessing are not wanting even in the darkness of a prison.

I learned two important lessons while in prison. In the first place I learned to pray for the Government. I belonged to the opposition party, whose object was reformation or revolution. But during my imprisonment I began to reflect upon the Government and learned to appreciate the real condition of those upon whose shoulders rests the responsibility of administering affairs. So I began to pity them rather than to hate them, and to pray for them. They can not be helped except by the grace of God.

In the second place I learned to pity prisoners. Before my imprisonment I disliked to meet prisoners on the streets or to see them in prison, but after my imprisonment my feeling toward them was changed and I came to look up on them as my brothers. I learned the truth of the words: "Wherefore in all things it behooved Him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted he is able to succor them that are tempted."

After more than a year of prison life he was released on account of the promulgation of the new constitution of Japan. Six months after, his wife and her sister were accidentally drowned. Speaking of this great affliction he says, "I could do nothing but pray to God to enable me to trust Him in my sorrow and grief. God be praised that He did not allow my sorrow to go too far, and gave me comfort and hope amid grief and agony. I was greatly comforted by reading the fifteen chapter of 1st Corinthians. They were sown in weakness but the mighty power of God that raises the dead, will raise them in glory. What shall I say when I believe that they are gone before to surround the glorious throne of God there to await our coming. They are not away from me forever, but are only separated from me for a short time. If I be patient to the end I shall be called by the Lord to meet them again in glory."

Whenever I meet any trial God comforts me with some words of Scripture. "Casting all your care upon Him; for he careth for you" "It is good for me that I have been afflicted; that I might learn thy statutes" The deep meaning of these words can not be tested in the ordinary experiences of life; we understand them only when we meet the hard experiences. I think I can say that I truly understand their meaning.

"My political ideas were those of extreme liberalism, that is, strict individualism. The prosperity of the country, I thought, depended entirely upon this principle. So I was one of the liberal party. It did not become apparent to me that the prosperity of a country depended upon the morality or the character of the people. But after the veil was taken away, everything appeared to me in a different light. It became very clear to me that the prosperity or the decline of a country depended upon an invisible yet mighty Power, and that this Power has a close relation with every nation when it desires to enjoy true liberty and progress. Social problems can not be solved by mere intellectual power. The pure wisdom which originates in religious life, inspired by God, is needed; for when we examine social problems we find many difficulties that cannot be easily removed by human devices. Therefore we see the truth of the proverb: "Righteousness exalteth a nation; but sin is a reproach to any people" Since I have learned to believe in God my political ideas have changed; have become different from those of other politicians; and I have suffered many disadvantages. But these I count as my honor."

In August 1894 a little son of his became very sick. The doctors tried to cure him; but for a time all their efforts seemed to be of no avail. Referring to this experience he says, "I lost almost my hope, but I entrusted him to the care of God. I believed that God has power even to resurrect the dead, and prayed earnestly without wavering. I prayed God to spare his life, if it pleased Him, that he might live for His sake and righteousness. Just as the Israelites were victorious when Moses lifted his staff, and the enemy were victorious when he dropped it, so with my prayer. When I prayed earnestly the child seemed to be better, and when I neglected prayer he became worse. Ah! God be praised! He saved my child who was at death's door, by His merciful hand."

By my great desire to save my child I learned the greatness of God's love. God so loved the world that He gave His only begotten Son. I did not know how to praise or thank God for His great love in giving His only begotten Son to save the sinners. There is no greater love that man can have than that of parents to children. How sorrowful God must be on account of our ignorance and perverseness. How often through our ignorance we disobey Him and give Him pain. What I did for my sick child he did not like. Yet we could not tell him what was right and what was wrong, or to do this or not to do that. I am ashamed of myself when I think that I am just like my sick child in the presence of God's boundless love."

When the party which he represented had achieved the object of their desire, and a constitutional government was established, he organized a colony to go to the Island of Hawaii and there establish a Christian settlement. In this way he demonstrated to his people the practical value of the religion of Jesus Christ.

It was not long after his conversion that he began to preach. As the number of Christian workers was so small, ~~that~~ he felt that it was his duty to do all that he could for the salvation of others. To work for the material welfare of his people was noble but to work for the salvation of souls was more noble still. But in his preaching he estimated that the benefit to himself was greater than to others. In talking to the old and to the young, men and women, learned and ignorant, of the Almighty God and Merciful Savior he not only helped them but his own faith was also strengthened. The religious experience of faithful Christians was more valuable than cold philosophical or scientific discourses by learned professors or clergymen. From such testimonies he obtained real strength; and his own heart was purified and ennobled. In speaking of his Christian work he says, "I am satisfied with being a small servant of Christ; and it is my joy to preach the Gospel; my unparalleled happiness to glorify His name in my life"

Having such a love for and interest in the work he accepted ordination, and became the pastor of the Presbyterian Church at Asahigawa; but his labors were not confined to that particular church. His activities extended over a wide field, and included work among the convicts at Tokachi prison, which was about nine miles distant. These convicts were of the worst class, and were all serving out long sentences. As the result of his zeal and faithfulness a great blessing has attended his labors. In the "Fukui Shimpo" (Gospel News) is given an account of a wonderful outpouring of the Holy Spirit in connection with his work.

This report states that in April last he talked with some of the Christians in regard to the necessity of receiving the Holy Spirit, and they prayed together with that object in view. It was fully determined that supplication should be continued until the answer came. As none were invited to these meetings but those who were filled with a like desire the attendance was small.

At the beginning there was no special indication of a revival; and after some time Mr. Sakamoto became troubled and spoke of the example of Jacob, who would take no denial, and thus receive the blessing.

The following night the long desired answer came. After an account of the work in the Tokachi prison and prayer, there came an indescribable feeling, and all who were present wept. One after another confessed their sins, and every one was moved by an impulse that was more than human.

For a time it seemed to be something unaccountable; but afterwards he began to think it must be the moving of the Holy Spirit. After he had prayed and asked God what he should do there came relief.

On the following Sunday he preached on the subject of purification, and gave an account of the recent experience. A prayer meeting followed; and again the power of the Holy Spirit was manifest. The whole audience was moved, and sat with bowed heads. At this second revelation of God's power there were many who were completely changed; and some were enabled to understand that which had troubled ~~them~~ them for years.

The following day he went to Tokachi prison; and there came to him on the way the feeling that he was being led of God, as was Peter from Joppa to the waiting Cornelius. At a preparatory meeting every one felt the blessing of God, many were in tears, and all were encouraged.

After a meeting at the prison he went to a camp in the mountains where about fifty of the prisoners were engaged in cutting wood. In attempting to preach he was so moved that frequently he changed to prayer and weeping. The hearers sat in awe; and with bowed heads listened to the message as from God. Out of fifty men thirty were awakened to a deep sense of their guilt in the sight of God and applied for Bibles.

The next day there was a service at the prison, at which about 740 were present. As a result of the sermon there were some six hundred inquirers. The presence of the Spirit was distinctly evident. Many strong men burst out into weeping. There was scarcely one who was not visibly moved. The wardens were also deeply affected. Out of the whole number 57 have repented of their sins

and expressed a desire to follow Christ, and 700 are earnestly studying the Bible.

The following letter to Mr. Sakamoto from one of the convicts will illustrate the change that has been wrought in many hearts, and the present condition of the inmates.

"I thank you for your kind visit to us the other day. We have been deeply impressed by your teaching and your earnest efforts in our behalf. At times we were unable to control ourselves, so great was our feeling of remorse and penitence. It was then that the Mysterious Spirit of God descended upon us. It opened the door of our hardened hearts; a voice seemed to penetrate our souls calling us to awake and repent of our sins; and an indescribable feeling came over us. Suddenly the agony was dispersed and we were filled with such a sense of gratitude and joy as to bring tears to our eyes. We thought that all this was that we might be cleansed from sin; and we could not but wonder at the greatness of God's mercy and power.

"I am still very young and my faith is weak. Hitherto I have been prone to see only the dark side of life, and I thought that there was no one so unfortunate as myself. But by your kindness my spiritual eyes have been opened, and I am now filled with the great blessing of God.

"When I recall my past ^{dark} life I think how many were the sins that I have committed against God and man. I deeply repent of them; and at the same time thank God with tears of deep humility and joy. Please pray for me that my faith may not fail, and give me further instruction as to matters of faith and duty"

As a result of the baptism from on high Mr. Sakamoto has attained a feeling of unutterable peace, joy and gratitude; and eyes that were unaccustomed to weep are now often suffused with tears, as the outward expression of an inward experience which surpasses all words to express.

H. L. Lewis

SIXTH ANNIVERSARY NUMBER.

TOKYO CHRISTIAN.

THE EVANGELIZATION OF THIS GENERATION BY THIS GENERATION.

VOLUME VII.

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W. D. CUNNINGHAM,
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Yotsuya,
Tokyo, Japan.

About People.

Miss Isabelle Ward sailed from Yokohama for San Francisco Oct. 12. She will visit friends in Wilming-ton, Illinois, and then go to Colorado to spend the winter.

There was much disappointment in Japan when F. E. Udell of St. Louis, Mo. failed to arrive Oct. 12 as was expected.

The Cunninghams had the pleasure of entertaining Mr. and Mrs. T. O. Rinker of Tagbilaran, P. I. Oct. 12-13.

R. A. McCorkle of Osaka, M. B. Madden of Sendai, and W. H. Erskine of Akita, were in Tokyo last month.

G. Ishikawa who went to Otaru last winter to engage in business, returned to Tokyo Oct. 12. He will enter the army Dec. 1.

Mr. and Mrs. Alfred W. Place of Bellevue, Pa. were appointed Sept. 13 as missionaries to Tokyo.

M. B. Madden, W. H. Erskine and W. D. Cunningham, are planning an evangelistic trip together in November.

Miss Nobu Fujikawa, an active member of the Yotsuya Mission, was married Sept. 30 to Viscount Kusube.

Mr. and Mrs. C. E. Robinson of Joplin, Mo., Mr. and Mrs. T. O. Rinker

of Lincoln, Neb., Mr. and Mrs. Leslie Wolfe and child of Amoy, Minn., Mr. and Mrs. Dr. E. I. Osgood and three children of Hiram, O., Miss Inez Logan of Kilgore, Ky., Miss Edna E. Kurz of Cleveland, O., Miss Gertrude Major of Minneapolis, Minn.,



TOMJIRO HOSOKAI

Mr. Hosokai was born in Niigata Ken forty-one years ago. He became a Christian at the age of twenty-one. In 1892 he became the first teacher of the Yotsuya Charity School and first minister of the Yotsuya Mission. In 1894 he went to San Francisco and later to Irvington, Cal. where he studied under Mr. Ingraham. As assistant superintendent of evangelistic work among the Japanese in San Francisco, he was associated with Dr. E. A. Sturge and the Y. M. C. A. for twelve years. He returned to Tokyo in June 1907 and was married Sept. 28 to Miss Michi Saito, a trained nurse who has been in Christian work for ten years. Mr. K. Ishikawa, President of *Sai Gakuin* (Takinogawa Bible School), who was also a charter member of this Mission, performed the marriage ceremony. Since Oct. 1 Mr. Hosokai has been engaged as full-time evangelist of the Yotsuya Mission. His familiarity with American methods of work, together with the fact that he was a charter member of this Mission, will serve to make Mr. Hosokai a popular and efficient pastor of the church for the success of which the reader is probably praying and paying.

Miss Emma Greenlade of Bellevue, O., Miss Jessie Asbury of Augusta, Ky., F. C. Beck of Knoxville, Ill., all arrived at Yokohama from San Francisco Oct. 12. The Robinsons go to Sendai to work with the Maddens; the Rinkers return to their work as teachers in the

Philippines; the Wolfes go to Manila to work with the Kershners; the Oswoods return to their work in Chi Cheu, China; Miss Logan goes to Vigan, Philippine Islands, to help John F. Lord in his work and to take his name; Miss Kurz and Mr. Buck go to China; Miss Major goes to the Philippines to visit her sister, Mrs. Dr. C. L. Peckett; Miss Greenlade goes to Nankin, China, to visit her cousin Mrs. Lily Molland; Miss Asbury returns to her work in Akita. All were entertained by Mr. and Mrs. R. D. McCoy at the Bible School in Tokyo on the afternoon of Oct. 12.

Miss Laura M. Spiese of Philadelphia, Pa. has a room in Miss Miller's house.

The late John G. Patton of the New Herald, in a letter to the editor of this paper, encouraged the idea of individual effort and said: "The two lay missionaries on the ground who support themselves by trading, show what can be done here."

Miss Florence Swickard, New Somerset, O. writes, "Our topic for C. E. last evening was 'Missions in Japan.' We had quite an interesting meeting and many prayers were offered on your behalf." No cause can fail when supported by praying people.

T. G. Hitch of Toronto, Ont. is preparing himself for mission work in Japan. He hopes to start for the field next year.

Miss Alice Miller is enjoying better health than she has done for some years.

Miss Miller has employed another Bible woman. She has now two efficient Bible women. Miss Miller also supports a young man in a Bible School who assists in the Sunday School and evangelistic work of the Mission.

Miss N. Kotke, a blind woman, was baptized in the Yotsuya Mission Sept. 29.

Dr. and Mrs. Paul Wakefield of Nankin, China, spent part of Oct. in Tokyo on their way to America. They were compelled to leave their post on account of the falling health of Mrs. Wakefield.

Special Directions.

In sending money, simply write a check on your local bank and enclose it in an envelope addressed as below. We have no difficulty in cashing such checks here. An International Postal Money Order not exceeding ten dollars will cost but ten cents.

Letters containing bank notes should be registered. This costs eight cents.

Correspondents will please PREPAY all letters at the rate of FIVE CENTS FOR EACH HALF OUNCE OF FRACTION THEREOF, as we are fined double the amount of the deficiency on each letter by the International Postal Union. A post card costs two cents.

Postage on new papers is one cent.

Send all orders and communications to

W. D. CUNNINGHAM,

No. 6 Naka-Cho,

Yotsuya,

TOKYO, JAPAN.

Yotsuya Mission Work.

Sunday.

9 to 10, English Bible class for young men, in chapel.

Sunday school for children, in school house.

10 to 11, Preaching and Lord's Supper, in chapel.

11:30 to 12:30, Class for instructing new converts, in chapel.

12:30 to 2:30 Sunday school, in chapel.

2 to 3, Sunday school in Mission No. 3.

6 to 7, Bible class for young men, in chapel.

7 to 8, Preaching in chapel.

Personal workers class every Monday evening in mission home.

Tuesday afternoon, women's meeting 2 to 3, in school house.

Musical, Tuesday, Thursday, Friday, Saturday evenings 7 to 8, prayer meeting in mission home.

Charity school in session six days in the week, 8:30 to 12:30.

Wednesday evening, prayer meeting 7 to 8, in chapel.

Thursday afternoon, women's meeting 2 to 3, in chapel.

Thursday evening, teaching in Y.M.C.A.

Friday evening, preaching in Mission No. 2.

Saturday evening, preaching in Mission No. 3.

The *Tokyo Christian* is issued on the first day of each month.

Besides the above regular meetings, frequent special meetings are held.

A Royal Guest attends every meeting.

Our Sixty Anniversary.

Nov. 1, 1891, the first number of the TOKYO CHRISTIAN was issued. The salutatory contained these words as indicative of its object: "To send the light, sound out the truth, and uplift the Christ." Whether this object has been realized or not, our friends will be allowed to judge. The paper has appeared promptly every month since that date, and expects to greet its friends every month for years to come. This is its sixtieth anniversary number and, as in previous years, some item of interest concerning the year's work will be noted. Our Annual Report will appear in the February issue as usual.

In many respects this has been a good year—in some respects our best year. Helping to evangelize the thirty million

people in Japan who have never been evangelized has, as ever, been our chief aim. Other interests have been subservient to this. Three native evangelists have been employed since last Dec. (Two were employed up to that time.) One first class man is employed for full time at \$24 per year. The other two are employed for part time only. Several of our members preach as opportunity offers. Mission Number Three was opened in January in a comparatively unevangelized suburb of the city, in a rented building. Evangelistic meetings are held every week at all three of our stations. Three Sunday schools are conducted. That in Mission Number Two averages over one hundred in attendance. In this school there are five teachers under Miss Miller's direction. One of our schools is called the "Baxter School" because members of the Baxter family in L.A. support it.

Among the eighteen people baptized (six men and two women) were two school-teachers, one military officer, one bank clerk, one young doctor, one assistant army paymaster, one merchant, one postal clerk, and several college students. Two of the latter have gone to America to complete their studies.

In Jan. 1905 I gave up most of my English teaching in order to devote more time to evangelistic work. Since that time I have depended upon my rope-holders for half our living expenses as well as all our mission expenses. This arrangement seems to have met with the approval of all concerned. Receipts have been quite encouraging—better than ever before. All money not absolutely necessary in other places has been used to create a fund for buying the land on which our mission buildings stand. Although I have received less than \$500 for this special purpose, I have more than \$2000 in hand available for this, and need \$1100 more. I am hoping that eleven friends will invest \$100 each in this on the annuity plan. Four have already agreed to do so. Those under sixty years of age will receive six per cent. interest, and those over sixty will receive seven per cent. The mission buildings (all fully paid for) will be held as security that the interest will be paid promptly.

Our furlough is due next spring. At the suggestion of a liberal Pa. rope-holder a home-going fund was started but has had an indifferent growth. Several sons were sent with the suggestion that they be put into the home-going fund, or wherever most needed. They were promptly placed in the lot fund.

Among the more than two hundred new rope-holders enlisted during the year were W. W. Mitchell, Me., Mrs. Harriet A. Collins, Vt., Mrs. Louise F. Crane, Mass., Mrs. Kate Benedict, Conn., Miss Mary Graybill, N. Y., Jos. A. Gordon, N. J., Samuel Hardin Church, Pa., Mrs. Lucy A. James, Md., W. W. Glue, Va., F. H. Grafton, W. Va., Mrs. W. E. Clark, D. C., J. R. Tohr, N. C., Mrs. R. E. Hodgson, Ga., M. B. Parker, Fla., R. L. Murray, Ala., Mrs. Ellen O'Neil, Ia., Dr. R. W. Allen, Tex., A. T. Moore, O., Marshall T. Reeves, Ind., Judge C. J. Schofield, Ill., J. R. Bush, Ky., Adam B. Crouch, Tenn., T. B. Preston, Mich., C. E. Smith, Wis., Samuel Potts, Minn., P. C. Frick, Pa., J. H. Mohrner, Mo., J. W. Dunaway, Ark., A. W. Wilkes, Neb., W. M. Holbitt, Kans., F. M. Cowdill, Okla., J. A. Stewart, I. T., O. E. Long, Colo., C. H. Wood, Utah, L. N. Boyd, Wash., O. H.

King, Ore., C. W. Talbot, Cal., J. E. Farewell, Canada, T. B. Verec, Australia, W. J. Hasrie, New Zealand, M. T. Barlow, P. I., G. R. Hughes, S. Af.

The T. C. is winning its way into many new homes. It is a valuable servant of the Mission. The printing and mailing for the year cost \$450. Letters were published from workers in India, Africa, and Philippine Islands. Three boys received some training in type-setting in the T. C. office.

Three upward incidents of the year were (1) the wreck of the S. S. *Dakota*, (2) a queer mailing of the Japanese Postal Department, and (3) the "San Francisco Affair." By the wreck of the *Dakota* which occurred on March 3 we probably lost many valuable letters. Several friends have written scold of having sent offerings which were never received. For years I have sent out simple copies of this paper together with printed envelopes. In February the postal authorities decided that such envelopes were first class matter requiring letter postage. I appealed to the American Ambassador who in turn referred the matter to the International Postal Bureau at Berne. No decision has yet been given. In the meantime I am trying with some success to convince my friends that a written address is just as good as a printed one. Our financial deficits in Sept. and Oct. were probably due largely to the feeling aroused by the "San Francisco Affair." It seems to be difficult for some people to realize that the Japanese are human beings with the ordinary human lack of perfection, and the ordinary human capability of falling into error. At the close of the war with Russia the most extravagant advertising was heaped upon the Japanese. Now that they are found to come short of perfection, they are hooded and hated and unsparingly maligned! Yellow-journalism and unreasoning humanitarianism in America have sorely injured the cause of missions in Japan. Money and effort are being withheld which, but for recent misrepresentations, would have been expended in evangelizing these people who, whatever their virtues or their vices (and they have both), are by all considerations of human brotherhood and divine commandment, entitled to the gospel, which alone is sufficient to lead them to that high degree of civilization to which they seem to be aspiring. That is too long a sentence for this short article. I will put it briefly. These people need the gospel. We have it. God commands us to give it to them. Let's do it. Friends, I beg of you to think and speak reasonably of these little brown brothers. If you will not send help for the sake of the Japanese whom you so extravagantly praised but a few months ago, send it for the sake of the Brother who made no exception, and meant none, when he said, "Go and teach all nations."

Among the rope-holders who died during the year were Mrs. J. S. McLarty, S. Thomas, Ont., Mrs. T. C. Stephens, Owen Sound, Ont., D. O. Smart, Kansas City, Mo., William Pomeroy, Cobourg, Ont., P. L. Mitchell, Minneapolis, Minn., Mrs. W. K. Pendleton, Ed. Is. Fla., Mrs. J. Johnston, Rodney, Ont., H. L. Pennington, Cleveland, O., Mrs. D. McNeil Alton, Ont., Geo. W. Miller, New Castle, Pa., J. F. Parks, Arkhene, Kans., Mrs. Mary Castle, Honolulu, T. H., Miss Margaret Sinclair, Lobo, Ont., Alex. Fleming Sr. Kilsyth, Ont., Matthew Gilbert, S. Thomas, Ont., Mrs. Rebecca Moore, Bennett, Ia.

Two members of our Mission died during the year. F. Horikiri, our oldest member, died Dec. 11. Haru Horikiri died Sept. 4. Several members moved from Tokyo, and a few left the country. T. Tomonaga and T. Murata went to China to engage in business. M. Shinohara went to New York, S. Miyamoto went to Waco, Texas, T. Inouye went to Chicago, K. Kumagai went to Wyman, Fla. We keep in touch with all these.

Among our visitors from abroad were John T. Brown, Louisville, Ky., G. Sakamoto, Toronto, Ont., Dr. and Mrs. W. P. Pierce, Carson, Ia., Andrew McK. Meldrum, Melbourne, Aust., Chas. H. Goull, Suislaw, W. Aust., Mrs. C. A. Nelson and daughter Faith, Canton, China, Mrs. Elk S. Moore, and daughter Leone, Greensburg, Pa., F. E. Meigs and daughter Ruth, Nankin, China, Mrs. W. E. Clark and Miss B. L. Hoopes, Washington, D. C., K. Yamasaki, Cincinnati, O., K. Matsuzawa, Los Angeles, Cal., Mrs. Mary Hall Wadsworth, Rock Island, Ill., Mr. and Mrs. T. O. Kinker, P. I.

During a part of the year a temperance meeting was held in our chapel the fourth Saturday evening of each month. Among the speakers was Dr. Wada, one of the best known physicians in Tokyo. One of our evangelists assisted for a week in the union evangelistic meetings held in connection with the Tokyo Exhibition in the summer. Four hundred and thirty conversions were reported that week. J. R. Chitambar, a Brahmin from India, preached for us Apr. 7.

Early to fifty new attendants and evangelistic meetings held in the home of one of our old members every Monday evening.

By invitation of the supply committee, I preached six sermons in the Union Church in Yokohama in March, June, and July.

With the assistance of several generous American friends I was enabled, in company with M. E. Mylman, to attend the Morrison Centenary Mission Conference in Shanghai in April, and afterward to visit Central China, Manchuria, and Korea. In Shanghai we met such missionary heroes and heroines as Dr. W. A. P. Martin, Timothy Richard, Mrs. T. P. Crawford, Dr. Y. J. Allen, (recently deceased), William Ashmore, Hunter Corbett, A. Foster, Dr. Chauncey Goodrich, D. E. Hoste, Dr. J. B. Hartwell, Spencer Lewis, Gilbert Reid, Bishop Roots, Dr. Arthur I. Smith, and others, whom to know is a liberal missionary education. We visited nearly all our mission stations in China, saw the Temple of Heaven in Peking, climbed the Great Wall, visited Port Arthur, climbed over the hum in bones and broken guns still lying on the tops of the "invincible" fortresses, saw the ruins on several Manchurian battle fields, crossed the Yalu where Kuroki won the first victory, attended one of the great prayer meetings in Ping Yang, Korea, saw the marvelous mission work being done in Seoul, and returned to Tokyo with a strong sense of gratitude to God that we are permitted to have a part in the creation of the New Far East. It was a pleasure while in Dalay to see the success of H. Akamatsu, one of our Yotsuya Mission members, who is living a Christian life in that intensely wicked city, and managing the government commercial school there.

After a year spent in America, Miss Miller returned to Japan Nov. 5. She was enthusiastically welcomed. After serving a year and a half in this Mission, Miss Kate Johnson sailed for America June 12. Mrs.

Cunningham visited some Japanese homes, entertained many visitors, both Japanese and foreign, clothed and helped to educate a Japanese girl, helped to issue the T. C., cared for her three little girls, and conducted a Christian home in a manner to delight its members and to bless many Japanese who have exceedingly crude ideas of what a home should be. Three times we invited all the Christians to our home. These social gatherings are permanent affairs and seem to be much enjoyed by the Japanese.

It might be interesting to our friends to know that we have a Viscountess in our membership. Feb. 21, 1904, I baptized Miss Nobu Fujikawa, a member of a very good family in Tokyo. On Sept. 30 of this year Miss Fujikawa married Viscount Kushigie, a near relative of Marquis Slijo. Viscountess Kushigie has been very faithful to her Christian duties. It was she to whom I referred in a recent issue of T. C. as enduring ridicule from her family when she insisted upon bowing her head and giving thanks at meal time. We hope she will succeed in carrying her Christian principles into circles seldom penetrated by the missionary.

The Church is making some progress toward self-support. It regularly pays a definite portion of the evangelist's salary. The plan is to gradually increase this portion until the church is entirely self-supporting. The present workers are, three foreign missionaries, three native evangelists, two Bible women, one printer, and several teachers. As many workers are employed as receipts will warrant. Except for one lady kindergarten, we are the only missionaries living in Yotsuya Ward, which has a population of 80,000. No, we are not crowded.

Of \$50 received for famine relief, a little was left at Christmas time which was turned over to the Okayama Orphanage to help give a Christmas dinner to the 1200 children in that institution.

Since Jan. 1 have taught two classes of Chinese students in the Y. M. C. A. One of my regular private students in English is the Emperor. He shows some interest in Christianity and I am hoping to lead him to the Light.

A little souvenir booklet sent to some of our rope-holders last Christmas seemed to be much appreciated. If time and receipts will permit I hope to do something of the same sort this year.

Except in a very few cases the bitter opposition and misrepresentation which we had to encounter in past years, because we are working "independently," (our only alternative was to stay at home and thus disobey the divine command) is gradually disappearing. To the faithful friends who have prayed earnestly and contributed liberally, and especially to God who has abundantly blessed our efforts, we are profoundly grateful, and pledge our honest efforts for another year.

E. B. and W. D. CONNINGHAM.

You will receive this paper about Thanksgiving Day. Join with us in thanksgiving to the Father for His blessing upon our efforts this year. Any who mean to help in the Christmas treat for our Sunday Schools send their offerings at once. Send personal check on your local bank.

Miscellaneous.

Another young nobleman has decided to become a Christian. He has asked me to allow him to come to my home for private instruction until he is well prepared for baptism.

Three of my Chinese students have become Christians and two more have asked for baptism. One of the latter is a nephew of a high official in Peking.

Joshi Sei Gakuen (Girl's Bible School) held its opening exercises Oct. 11. Miss Bertha Chawson is Principal. Fine buildings, good location.

The Yotsuya Mission has no traveling secretary or field agent. This paper is an invitation to you to send an offering.

It is rather significant that around the largest Buddhist idol in our neighborhood, probably second in size in Tokyo, are grouped at least a score of houses of prostitution. Buddhism seems to be either unable or unwilling to offer effective opposition to vice.

A Chinese member of one of my Bible classes says he wants to become a Christian.

More than forty subscriptions expire with this issue. Please do not let go the ropes.

An Osaka student thus describes a kiss: "They stick mouth together and make the noise like to pull foot out from a mud. It might be good but it makes us feel queer so I think it not very healthy for us."

The people of Miyagi Ken are still sending letters of thanks to this Mission for the help given them during the famine last year.

A Pa. banker sends \$10 and says, "My last remittance was somewhat in the nature of an experiment, and I was glad to find that the check came back through the usual channels just as though it had been sent to our next city. I should like to have you explain how a personal check is worth more than face value in Japan." Even bankers seem to be skeptical on this point. A banker here gives me this explanation: "When the 'balance of trade' is in favor of any country, that country's paper is at a premium."

Special evangelistic meetings will be held in our Mission in November. Pray for our success.

As a result of Miss Miller's activities, two new items are added this month to the list of our regular weekly meetings as given on page two—the women's meeting on Tuesday, and the evangelistic meeting on Friday.

"Wife and I lay aside each month one dollar each for missions. Here is mine for July and Aug." writes one who is in partnership with the Lord.

When building our home in Tokyo I found it necessary to borrow some money in America, all of which was repaid before the end of one year. An Illinois friend who furnished \$100 at that time, was so well pleased with its prompt repayment that she now agrees to place \$100 in the lot fund on the Annuity Plan. Being over sixty years of age she will receive seven dollars interest every year as long as she lives.

Some one signing "S. S. B." sends greetings from Scotland with a picture of the "arms" and clan tartan of Clan Cunningham. It's a bonnie tartan an' brings a bit breath frae the hielan' an' the heather.

What They Say.

G. W. Fullerton, Ont.—I want to help buy the lot.

Alan P. Wilson, Del.—You have the backing of one who said "Go."

B. E. Tombaugh, Pa.—Christianize Japan and you make the whole East followers of the Nazarine.

Mrs. A. P. Butler, Ont.—I like the letters of your brother in India.

J. S. Butts, Kans.—Knowing the circumstances under which you went to Japan I certainly admire your zeal in the work of the Lord.

J. H. Tozer, N. Z.—If others don't think you did right in going without being sent and having a stated salary, I do.

C. E. Society, E. Orange, N. J.—Our pastor, L. N. D. Wells, has been telling us of you and your work and it gives us great pleasure to assist you.

W. H. Hanna, P. I.—I rejoice in your prosperity and success.

Katie Montgomery, Kans.—Since leaving of the work you are accomplishing through the help of God and your rope-holders, my heart is opened with a great desire to reach you a helping hand.

C. L. Thurgood, Pa.—We are more than pleased to see the chrysanthemums and cherry blossoms in your cheery writing. It makes us happy to see that, although trials do come, you see your storms through the bloom of cherry trees.

W. M. Cooper, Tasmania.—Will try to get others to assist you also.

L. E. McClain, China.—The God who called you to Japan, will never forsake you.

Mrs. W. J. Featherstone, Minn.—I hope you will be able to secure the lot. (A \$10 check emphasized the sincerity of this note.)

L. C. Page, Tex.—Your paper is the only one I get of which I read every word.

Mrs. Sylvester Butler, Aust.—It is not only a duty, it is a privilege, indeed it is a glorious luxury to give to the Master's cause. (Do you say "Amen"?)

Amos Clifford, Ind.—A little help to you in the good work in which you are engaged.

Mrs. Walter Garner, Ky.—Your making phonograph records to help young men learn English, is a fine idea. (The size of the lot fund declares it to be a profitable one, too.)

J. A. L. Roung Can.—I am not rich in this world's goods but I will share with you.

W. B. Stroud, Ill.—We read every word except the crow-tracks down the side, and no doubt that would be good reading if we were onto the combination.

Mrs. Ida V. Jarvis, Tex.—I pray that you may have a happy, prosperous, fruitful year.

J. C. Powell, Okla.—I am trying to get others interested in your Mission. (Exceedingly encouraging rope-holding.)

John Sheriff, S. Af.—I am glad God is raising up friends to support your work. (Nothing envious in that missionary's heart.)

W. W. Mitchell, Me.—I enclose my check for \$10 to help your good work.

Mrs. Sarah A. Holman, Ill.—Very much pleased with your success.

Mrs. Lucy A. Meredith, Va.—It must have been the right thing for you to do to go to Japan.

E. A. Wildley, Ind.—I believe your work is second to none on the foreign field.

J. M. Hodgkin, Ky.—If you can go, we cannot go should be willing to aid you.

H. C. Saum, India.—We enjoy the T. C. very much.

Personal Notes.

"F. E. Meigs is here. He brings good reports of your work," is a message from Kiram College.

Mr. and Mrs. D. C. Cunningham, Harla, India, mourn the death of a little daughter—their only child.

Miss Alma Favors of Lu Cheo Fu, China, reached Tokyo Oct. 9 on her way home on sick leave, and sailed for San Francisco Oct. 12.

Letters from Mr. and Mrs. C. S. Weaver tell of the strenuous, happy furlough they are having.

Mrs. Ruth Althorn, Kensington, Kans. sends a dainty gown to Ruth Cunningham.

Driven from their mountain home by the typhoon, Miss Oldham and Miss Rioch, together with their Japanese girls, ten in all, took refuge with the Cunninghams where they remained until the close of the hot season.

Dr. Gertrude Kennington of Thomsville, Ga. who worked in Tokyo as a missionary, and also practiced Osteopathy, is now in Pasadena, Cal. in poor health.

Thanks are due Miss Mary Graythiel of Buffalo for the kindly things she said of the Yotsuya Mission at the New York State Convention in June. Miss Graybiel spent several days in the Mission when on her way home from India and was so pleased with its work that she now holds a rope herself and encourages others to lay hold.

Miss Anna Bennett of Wellsburg, W. Va. sent for a box of Japanese curios, held a C. E. social, sold the curios, and sent the proceeds (\$15) to this Mission. It does a Society good and does the work good to cooperate in this way.

T. A. Boyer of the First Church in Oakland, Cal. sends an offering from the Church and says, "This small amount in no true sense expresses our interest in your great work in Japan."

A Mo. rope-holder writes, "I met C. S. Weaver of Osaka. He gave such a good report of your work that it drew you closer to me." Thanks, Bro. Weaver.

F. K. Okiri, son of a samurai and one of the most earnest workers in this Mission, will go to America next year to take a course in one of our Bible schools in order to prepare himself for evangelistic work in Japan. He graduated from Waseda University last June. Although each one of six American colleges has offered to educate a man for this Mission, Mr. Okiri will pay all his own expenses.

J. D. Burdell, the Supt. of the S. S. at Mt. Pleasant, Kans. sends the "Children's Day" offering of his school to this Mission.

W. R. Perkins, New Zealand, an old man of seventy-four, sends two pounds ten for some Japanese curios which he proposes to sell for the benefit of this Mission.

Mr. and Mrs. L. E. McClain, Foochow, China, rejoice in the birth of a daughter, Margaret Elizabeth, born Sept. 24.

E. S. Stevens is much improved in health since going to Southern California.

Two friends, one of them a rope-holder, were lost to this work when A. B. Maston, editor of The Australian Christian, Melbourne, and William McAnast. of Mildura, Victoria, died Aug. 28. Both died of incurable disease. When Mr. Maston learned several months ago of the nature of Mr. McAnast's trouble he said, "Never mind, Willie, I will both go off to the happy hunting grounds together." They died about the same hour.

A well-held rope slackened when John Munro of Aylinton, Ont. went to his reward July 10.

R. Utsugi, formerly evangelist of the Yotsuya Mission, took part in the evening meeting of the Mission Oct. 20.

W. D. Cunningham baptized two men Oct. 20—a telegraph officer and a city official.

The death of J. A. Cunningham, Tupelo, Miss. which occurred June 19, removes another friend of this work.

Notes.

This is how one friend helps, "Mrs. ———— desires to take up some special foreign mission work—helping to support a native worker or an orphan or something that she can be in personal touch with the work. She asked me to put her in touch with some one who could help her carry out her ideas. I told her of your work and it seemed to strike her favorably. I think the support of a native evangelist is about what she wants?" Blessings on the man who helps others to help.

The T. C. takes no part in the discussion of the Rockefeller offerings to missions, but might be allowed to suggest to conscientious friends that the Yotsuya Mission receives no Standard Oil funds.

Thanks are hereby given to a large number of friends who have sent addresses of their friends for sample copies this paper. Sent.

In the world's broad field of battle, In the bygone of life, You will find the Christian soldier Represented by his wife.

The Japanese can't understand why a foreigner should become impatient because a much needed express parcel is allowed to lie around for a week or two before being delivered.

"I wish you a happy Fourth of July," wrote a Japanese friend who is a little mixed on American customs.

Our Rope-Holders.

Mrs. Julia A. McCrory,.....O. (add)	\$10.00
L. L. Farr,.....Tex.	2.00
T. G. Hitch,.....Tex.	1.00
Orlando Lough,.....La.	10.00
C. Scholer,.....Mo.	3.90
A. K. Patterson,.....Cal.	12.00
C. S. Bradley,.....Tex.	6.00
S. S. at Mt. Pleasant,.....Kans.	3.22
Jr. C. E. at Hannibal,.....Mo.	5.00
David Bennett,.....Pa.	3.00
W. R. Perkins,.....N. Z.	12.00
W. J. Herberster,.....Pa.	15.00
Mrs. Fanny M. Emig,.....Pa.	10.00
Several Sisters at Sonerset, Pa.	12.00
Miss Annie Makenson,.....Ky.	6.00
Miss L. M. Hofstetter,.....Pa.	4.00
Mrs. G. B. McGrew,.....In.	2.00
W. B. Gilbert,.....Kans.	2.00
R. W. Flenning,.....Tenn.	10.00
Mr. E. J. Trout,.....Mich.	6.00
Mrs. Ruth G. Ahlhorn,.....Kans.	1.00
J. B. Sager,.....Mo.	6.00
W. H. Rich,.....S. Aust.	10.00
Dr. A. C. Moore,.....O.	25.00
Total receipts	\$176.22
Current expenses	150.00
To apply on last month's deficit	26.22

This paper will be sent for two years to each one sending an offering of one dollar or more.

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Resolutions Establishing a Permanent Advisory Committee

ADOPTED BY THE MEMBERS OF KYOTO DISTRICT CONFERENCE

ASSEMBLED IN KYOTO, NOVEMBER 10, 1911.

RECEIVED

MAR 14 1912

Mr. Speer.

- I. In order to bring the Missions and independent missionary workers in this District (Miye, Nara and Shiga Kens and Kyoto Fu) into closer mutual relation than has been realized in the past, and to proceed more systematically in the adequate study and comprehensive occupancy of this field, this Conference recommends the establishment of a joint committee, having definite duties and powers, to be known as the "Union Advisory Committee of the Kyoto District Conference of Christian Missions."
- II. The Union Advisory Committee shall consist of one member from each Mission willing to co-operate in this Committee. Each Mission is requested to appoint annually its own representative and to provide for such travelling expenses as he may incur.

For meeting the incidental expenses of the Committee, it shall annually ask each missionary working within the district to contribute a sum not to exceed fifty *sen*.

The Committee shall choose its own Chairman, Secretary and Treasurer.

The Committee shall have one regular meeting in the early autumn and may have special meetings at such times and places as may be designated by the Chairman.

This Committee shall also arrange for a regular annual meeting of the Kyoto District Conference at some time in the spring at which time the Advisory Committee shall make its annual report.
- III. In order to avoid all possibility of misunderstanding, it is hereby distinctly affirmed, (1) that this Committee shall have only advisory powers, (2) that the work of each Mission shall remain as hitherto under the direct and sole care of that Mission, and, (3) that whatever suggestions may be made in these resolutions or later by the Advisory Committee are not designed in any way to over-ride or bind the conscience of any member of the Conference.
- IV. The Advisory Committee by such means as it may find feasible shall keep itself informed of the actual conditions and needs of the entire District. This District it shall divide into sections and Missions shall be encouraged to assume responsibility for the various sections. The Committee shall also, as opportunity may offer, encourage and provide for co-operative measures of evangelism, both of Japanese and foreign workers. The expense of such co-operative work shall be arranged by mutual conference and may not be assessed on the Missions. In all this work the Committee shall avail itself of such counsel and aid as it can secure from our Japanese brethren.
- V. The Missions represented in this Advisory Committee are requested not to open new work in this District without consultation with the Advisory Committee. While no Mission is asked to bind itself to follow the advice of this Committee, yet it is hoped that such advice will be sought and earnestly considered, as an important factor bearing upon the question of the location of contemplated new work. By new work is meant, (1) the location of a foreign family in a new town or region, (2) the location of a permanent Japanese worker at a new place, (3) the hiring of a house for regular preaching or Sunday-school in the vicinity of the work of a sister denomination. The term "vicinity" shall be defined by the Advisory Committee.

SUMMARY FOR KYOTO DISTRICT

KEN	AREA (IN SQ. MI.)	POPULATION	SELF- SUP. CHURCH	NON SELF SUP. CHURCH	PREACH- ING PLACES	EV. JAP. WORKERS	GEN'L JAP. WORKERS	BIBLE WOMEN	EV. MISSY WORKERS	GEN'L MISSY WORKERS	RESIDENT CHRISTIANS	S. S. TEACHERS	S. S. PUPILS
MIYE	2196	1,251,000	0	9	7	11	3	2	5	3	737	33	1208
SHIGA	1541	761,920	2	7	9	12			1	1	424	27	357
NARA	1200	558,314	1	18	6	14		2	3	1	609	34	1,186
KYOTO FU	1767	1,184,102	9	15	20	37	72	8	21	25	2,912	158	2,700
TOTALS	6704	3,710,336	12	49	42	74	75	12	30	30	4,582	252	5,351

TABLE SHOWING OCCUPATION OF TOWNS

KEN	CITIES (OVER 30,000)		TOWNS (OVER 5,000)		TOWNS (OVER 2,000)	
	No.	OCCUPIED	No.	OCCUPIED	No.	OCCUPIED
MIYE	3	3	15	7	230	1
SHIGA	2	2	15	4	154	4
NARA	1	1	18	11	142	4
KYOTO FU	2	2	14	5	130	4
TOTALS	8	8	64	30	656	13

GUN OF KYOTO FU	POPULA- TION	SELF- SUP. CHURCH	NON- SELF SUP. CHURCH	PREACH- ING PLACES	EV. JAP. WORKERS	GEN'L JAP. WORKERS	BIBLE WOMEN	EV. MISS'Y	GEN'L MISS'Y	RESIDENT CHRISTIAN	S.S. TEACHERS
ATAGO	36,551										
KUDONO	45,967										
OTOKUNI	22,480										
KII	58,040		1		1		1			18	2
UJI	17,182										
KUSE	23,876										
TSUZUKI	37,009										
SAGARA	43,137			1							
KITA KUWADA	22,337										
MINAMI KUWADA	39,627			1							
FUNAI	56,553	1		1						200	6
AMADA	62,566			1						*	
IKARUKA	46,436	1			1					199	6
KASA	79,221			3	1					58	4
YOSA	54,601	1		3	5					99	
NAKA	20,701										
TAKENO	30,418			1						39	
KUMANO	17,367										
KYOTOSHI	453,288	6	14	9	29	72	7	21	25	2199	140
TOTALS	1167,350	9	15	20	37	72	8	21	25	2812	158

CITIES (OVER 20,000)
" (OCCUPIED)

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TOWNS OVER 5,000.
" "OCCUPIED"

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TOWNS OVLK 2,000, 130
" "OCCUPIED" 4

GUN or MIEKEN	POPULA- TION	SELF- SUP. CHURCH	NON- SELF- SUP. CHURCH	PREACH- ING PLACES	EV. JAP. WORKERS	GEN'L JAP. WORKERS	BIBLE WOMEN	EV. MISS'Y	GEN'L MISS'Y	RESIDENT CHRISTIANS	S. S. TEACHERS
KAWANA	63,813			1							2
INABE	46,141										
MIE (YOKKAICHU) SHI	124,931		2	3	3	1	1				4
SUZUKA	56,623		1		1						2
KAWAWA	69,989										
AYAMA	72,574		1	1	2						2
ANNO (BUN) (SHI)	81,770		2	1	2	1	1	3	2	101	5
NAGA	44,220										
ISSHI	91,168										
IINAN	82,715		1		1						1
TAKE	47,143										
WATRAI (YAMADASHI)	136,035					1		2	1	238	3
SHIMA	67,349		1		1					38	1
KITAMURO	37,605		1		1						1
MINAMI-MURO	59,966			1							
TOTALS	1,082,097	0	9	7	11	3	2	5	3	*737	*33

CITIES (ABOVE 20000) 3

" OCCUPIED 3

TOWNS (ABOVE 5000) 15

" OCCUPIED 7

15

7

TOWNS (ABOVE 2000)

" OCCUPIED

250

1

* DATA NOT COMPLETE.

SHIGA KEN	POPULATION	SELF-SUPPORTING CHURCH	NON-SELF-SUP. CHURCH	PREACHING PLACES	EV. JAP. WORKERS	GEN'L JAP. WORKERS	BIBLE WOMEN	EV. MISS'Y WORKERS	GEN'L MISS'Y WORKERS	RESIDENT CHRISTIANS	S. S. TEACHERS
SHIGA GUN	41,114			1	1						3
KURITA "	48,264		1							50	2
YASU "	44,161		1							3	
KOGA "	71,556			2						37	2
GAMO "	41,104	1		1	2		1	1		21	3
KANZAKI "	36,894										
ECHI "	51,723										
INUKAMI "	69,707	1	1		2					69	7
SAKATA "	70,195			1						24	1
HIGASHI AZAI "	41,138										
IKA "	33,773										
TAKASHIMA	50,282			1						10	2
OTSUSHI	41,258		4	3	7					210	7
TOTALS	691,074	2	7	9	12		1	1		424	27
CITIES	WITH POPULATION ABOVE	20,000					NO.	OCCUPIED			
							2	2			
TOWNS	"	"	"	"	5,000		15	6			
"	"	"	"	"	2,000		154	4			

Clippings from

"The Japan Times"

for Sept. 19th 1912.

JAPAN'S SPIRITUAL PROBLEM

DIFFICULTIES OF THE NEW ERA

TOKYO, Aug. 8.—The significance of the Emperor Mutsuhito's death will not be fully known for many a year. It is easy to look back over his reign and note the wonderful change which it has effected. It is easy to recall the fact that when he came to the throne there were no railways, no telegraphs or telephones, no school or postal system, no Constitution or Diet, no Diplomatic Corps, no Army or Navy worthy of the name, no newspapers, no electric lighting, no drains, no modern civilization. It is easy to mark Japan's determination to overtake the material civilization of the West and her adoption of one modern device after another. It is easy also to foresee her further progress along the lines on which the leading Powers of the Occident have still so long a lead. As one of the most influential newspapers in Tokyo put it only the other day:—"The conditions now existing in Japan, if compared with those of 50 years ago, show a transformation that is almost miraculous; but if they are compared with those prevailing in the most up-to-date nations in the West there is much that is surprisingly inferior in every detail of Japan's civilization." One need not live long in the capital to perceive it. But neither need one live long here to become certain that step by step the material advance is continuing, and will continue until equality with the Occident is attained. This evolution of the past will continue into the future. But what of that other evolution which is accompanying the material transformation of Old into New Japan? What of the evolution of the spirit of the Japanese? If the writer is not mistaken, it is this which will form the problem of the new era of Taisho, a problem even more difficult and dangerous than that which was tackled so resolutely and successfully in the era of Meiji.

The Value of Traditions

It has been frequently pointed out that Japan's ultimate success or failure as a nation will be measured by her ability to retain the best of her old traditions unchanged beneath the innovations she has introduced from Europe and America. In other words, her moral qualities, typified at their highest by the code of the Bushi, must remain—the spirit of patriotism, of unity, of devotion to the Throne, the country, and the family. Hitherto Japan has been to the world the example *par excellence* of a disciplined nation. As such the Elder Statesmen were able to mould it in the new forms and to preserve it as such has long been the aim of the rulers of the country. With this idea the educational system was laid down—a system which, as Dr. Eliot, of Harvard, recently ob-

served in the course of his short visit to Japan, endeavors to turn out pupils all alike, regardless of their individual capacities. With this idea the "religion" of Shintoism has been steadily fostered by the Government—the "religion" at the head of which stands the Emperor and the only vital inspiration of which is loyalty. With this idea the authorities have tacitly, if not openly, approved the act of the station-master who took his life because through some blunder the Emperor's train was delayed at his station. With this idea the picture of the Emperor has been made the sacred possession of every school, and the loyalty of teachers who have rushed into burning classrooms to rescue it and perished in the attempt has been dwelt upon with official approval. With this idea, finally, all the victories of war and peace have been solemnly attributed to the virtues of the Emperor and his ancestors.

And yet with all these efforts there has been constant recognition on the part of the more clear-sighted that something was slipping away from the foundations of Japanese character, and even the less clear-sighted have been reminded of the imminence of danger by Socialistic outbursts and periodical waves of lawlessness, especially among the student class. Years ago the danger was apparent at the time when Japan experienced her first enthusiasm for Western science; and it was deemed advisable to issue the famous Rescript on Education which insisted on the old national virtues of benevolence, righteousness, loyalty, and filial piety. For more than 20 years it has been read in all schools throughout the country on all important national holidays and committed to memory by most of the pupils. And yet all unbiased observers must admit that the Rescript has failed to become what its authors intended it, a bulwark of national morality.

At the beginning of the present year there was a remarkable manifestation of the anxiety which prevails on this all-important question. Mr. Tokonami, Vice-Minister of Home Affairs, a man of open mind, returned from a tour in Europe and America deeply impressed by the power which religion wielded

in the Occident and equally impressed by the absence of any such spiritual factor in the life of Japan. He therefore sought for some remedy, and finally hit upon the idea of convoking a meeting of representatives of Christianity, Shintoism, and Buddhism with a view to their co-operation in the work of stimulating the moral sense of the people. These representatives duly met and passed resolutions in harmony with the purpose of their meeting, appending thereto an assurance of their endeavor in behalf of the Imperial prestige; they resolved to appoint committees and dispersed.

Since then we have heard nothing of the conference, and rumors have been afloat that the whole scheme has succumbed under the frown of the military authorities and the somewhat reactionary Education Department. But the significance of this novel attempt at a solution of what may be called the spiritual problem of Japan remains.

The Breach with the Past

In olden times the young Samurai began his moral and physical culture at the same time and at the hands of the same master. One man combined the parts of teacher of fencing and teacher of ethics, and to the moral discipline which the young Samurai underwent his parents also contributed their share. Thus he was taught to be brave and loyal to country, family, and friends. What his education lacked was mental training. Learning was left to the special classes of priests, scholars, and writers. With the Restoration the nation awoke with a shock to the power of knowledge the two-sworded warrior set himself down to learn the elements of military drill and the rudiments of commerce, gladly courting that which, a few years before, he would have considered to be the greatest of humiliations. But with the passing of the old culture there also vanished the old moral discipline. The Samurai began to learn his ethics from Spencer, not his fencing master; his mind was plunged into a whirlpool of thought which undermined his old ideas of knightly conduct. The only tenet which seemed to withstand the flood was that of loyalty, as the authorities were quick to perceive. And thus Emperor-worship assumed an importance in the national polity such as Buddhism had never obtained, for he it remembered that Buddhism in the old days was a topic for philosophers, priests, and scholars, the superstition of the aged and the ignorant, while Shintoism was merely synonymous with certain rites and ceremonies.

Modern Japan still seems to retain something of the discipline which characterized old Japan. In the Meiji Era the Emperor became its pivot. But even that pivot has now been removed. The new Emperor is of a very different stamp. He was educated in the learning of the West, he was taught to speak foreign languages; he went to school with other boys; he has been used to going about among the people without formality and his face is familiar to thousands; a great palace in the French style was built for him—though he has never occupied it—

and his conjugal life has been modelled on the European standard. It is characteristic of the changed times that, whereas the only photograph obtainable of the late Emperor was one taken probably 20 years ago, photographs of the new Emperor are many and excellent; and an omen of future changes may perhaps be seen in the present ruler's first innovation in Court etiquette, for he has decided already to break through immemorial custom by driving in the same carriage with his Consort on his journeys to and from the Imperial Palace, to which he will soon remove. In brief the new Emperor does not constitute that link between modern and ancient Japan which was one of the secrets of his father's extraordinary hold upon the veneration of his people—a fact which is widely if tacitly recognized by the nation. It is doubtful whether, even

if he wished to play the part of a demi-god, he could do so. Thus with the death of the Emperor Mutsuhito an era has passed away in fact as well as in name. It is no longer that of Meiji, or Enlightenment, but that of Taisho, or Righteousness.

The New Era

It is said that in choosing this appellation no special stress was laid on its meaning. And yet one might be tempted to believe that the Privy Council pondered well before they selected it. For to all appearances the battle in the coming era will be for moral righteousness rather than material enlightenment. It is a Herculean task which awaits its statesmen, that of building a foundation for strong conviction and high ideals. To the foreign observer there is indeed something pathetic in the present strenuous search in Japan for a moral basis; one sees its sincerity in the very extravagance of some of the proposals solemnly put forth. There are those who seem to think it possible to build up a composite religion out of the best elements of all existing creeds as a man might undertake to build a house composed of the best marbles obtainable in the world; there are those who apparently hold it perfectly feasible to force this

religion down the throats of the populace like a patent pill. The discipline of the nation is still wonderful, but it may be doubted whether any modern nation can be disciplined into a religion. And, moreover, from an economic standpoint it may be questioned whether, if Japan is to keep pace with the leading Powers of the world, she will not have to relax his discipline in order that more scope may be given to individual initiative.

Japan has surprised the world already by her material transfiguration. It may be that in the coming era she will surprise it by a spiritual transfiguration no less swift and complete, but that there is a bigger task before her than she ever yet attempted, and that she cannot shirk it, needs no demonstration. The era of Taisho demands greater statesmen than the era of Meiji, because their statesmanship must extend beyond the region of politics into unfamiliar fields. The problem will not be susceptible of solution by the methods of the Elder Statesmen; it will need new men trained in the new ideas.—*The Times*.

OUR readers will be interested in the two articles reprinted elsewhere from the *London Times*. One of them, entitled "Japan's Spiritual Problem," is a letter from the *Times'* correspondent in Tokyo, and the other, "The Soul of Japan," is a leading article in the *Times* called forth by that letter. Both are well thought-out articles, profoundly sympathetic with the spiritual and mental problems of Japan, with the difference that the *Times'* editorial, though mainly in agreement with the correspondent's letter, is decidedly more optimistic as to the spiritual future of the Japanese nation.

We believe the Tokyo correspondent of the *Times* is quite right in saying that Japan's phenomenal advance in material civilization has hardly been accompanied by the same "evolution of the spirit of the Japanese" and that "it is this which will form the problem of the new era of Taisho, a problem even more difficult and dangerous than that which was tackled so resolutely and successfully in the era of Meiji." Let us quote entire the concluding paragraph:

Japan has surprised the world already by her material transformation. It may be that in the coming era she will surprise it by a spiritual transfiguration no less swift and complete. But that there is a bigger task before her than she has ever yet attempted, and that she can not shirk it, needs no demonstration. The era of Taisho demands greater statesmen than the era of Meiji, because their statesmanship must extend beyond the region of politics into unfamiliar fields. The problem will not be susceptible of solution by the methods of the Elder Statesmen; it will need new men trained in the new ideas.

Immense difficulties there certainly are in the matter of laying a new basis for the moral and spiritual life of modern Japan, but they are not as appalling as the

writer would make us believe. For, from his concluding paragraph, just quoted, we must infer that he regards the solution of the problem almost an impossibility. Although no one can foresee in what form the much desired guidance and leadership will appear, yet that they will appear we must believe from the now universal frank confession by the nation of its spiritual need, as well as the past accomplishment of an almost impossible task of building up, in the space of the lifetime of one monarch, a great modern State on the basis of a medieval feudalism. We believe, therefore, the *Times* is quite right in saying that "though we recognize the gravity of the problem which lies before Japan, we are by no means disposed to regard it with despondency."

As to the disastrous effect of the death of the Meiji Tenno on the loyalty of the nation toward the Throne, on which the Correspondent lays stress, we must make a strong protest. It is quite true that, in the Meiji era the Emperor became the pivot of the discipline of the whole nation. But it is not true that in the death of one Emperor—however unique his position may have been—"that pivot has now been removed." The new Emperor is doubtless of a different stamp. If in the democratization of the Court there is a danger of losing a sense of a certain sanctity that attaches to the old-time aloofness from the every-day life of the people, there will be, on the other hand, a gain in the closer union,

both in joys and sorrow, of the Imperial House with the people. If the new Emperor will not be a demi-god, he will be a beloved head of the State; and the people will rally round the Throne to preserve the traditional ideal of the Sovereign and the subjects, the history of which leads back some two thousand years. Our loyalty to the Imperial House was not created by the late Emperor; his great Personality simply adjusted it to new conditions by making it really universal throughout the nation. This is a legacy left by the Meiji Tenno to his Successor on the Throne as well as to his bereaved subjects, and we venture to predict that our critics will be surprised to find that that legacy will be cherished and guarded with intense jealousy by the whole nation.

Our Imperial House, therefore, will remain, notwithstanding the irreparable loss sustained in the death of Meiji Tenno, as ever before "the pivot" for the discipline of the whole nation. And though there remains yet the great work of bringing our cherished moral ideas into harmony with the intellectual and political environment of the new time we live in, yet we trust in the living soul of the nation to produce leaders and conditions equal to the task. The Japanese nation is fully conscious that all the reform work was not completed with the Meiji era, and is determined to carry on under the leadership of the new Emperor those intellectual and spiritual reforms which are necessary to make Japan a modern nation in the highest sense of the term.

THE SOUL OF JAPAN

In a remarkable article which we published yesterday, our Correspondent, at Tokyo sought to explain the problems which lie before Japan in her new era of Taisho, or Kigateousness. He gave expression to misgivings which many men share about the future of the Island Empire. Japan has solved many surface problems during the last fifty years. She has been born anew, but has she found her own soul? Our Correspondent evidently thinks that she has not, and that the leaders of the Japanese nation has a greater task before them than any which confronted the Meiji Statesmen of the Meiji era. The Meiji Statesmen were intensely practical constructive politicians, but the Japan of the future will not find moral salvation in politics and in executive administration. Many sweet and gracious ideals have been ruthlessly trampled under foot while the Meiji builders were at work. The scaffolding of the structures of the new age is still visible, the dust raised by the workmen still floats in clouds, and something of the fragrance and simplicity of Japanese life has vanished for ever. If such a loss has been sustained, if material advancement has been purchased at the price of spiritual decay, if the vitalizing essence in which lay the true secret of Japanese greatness is really perishing, then the outlook is dark indeed. Plainly the men who hold in their hands the fate of the Japanese race are filled with deep anxiety. They see the ancient virtues of their people growing dim, the old habits of thrift and sobriety weakening under the allurements of a glittering prosperity, the old ideals of devotion and self-sacrifice vanishing in the greedy race for wealth and ease. Their efforts to stem the new tendencies verge upon the pathetic. We hear of rescripts enjoining the moral virtue of cold and passionless scrutiny of the faults of other races, of ingenious conferences to consider whether a new eclectic religion might not be framed and forced upon the people. Japanese administrators will never succeed by methods which Akbar tried in vain. To produce a new spiritual awakening is beyond the arts of bureaucracy. Reverence for the semi-sacred attributes of the Ruler, intense zeal for the mundane side of national aspirations, will never

satisfy the craving Japan still gropes latter blind to assuage. Even the pure and lofty patriotism of the Ashikaga Kingdom had a deeper vivifying influence behind it, an influence which will not be found fresh in Government decrees. Vaster forces must keep Japan on the upward path, and they must spring from the soul of Japan herself. "Victory from within, or a mighty death without," writes Oa-kura.

Yet, though we recognize the gravity of the problem which lies before Japan, we are by no means disposed to regard it with despondency. A nation which has passed in a few decades from chain-armor to super-dreadnoughts is bound to reel for a while under the impact of new and unwonted ideas. The process of mental readjustment is far slower than the external changes, and meantime faith weakens and venerable traditions dissolve. That the mystic semi-worship of the Monarch should not survive in its full intensity was only to be expected. Even "The Way of the Gods" has long been half submerged beneath a flood of Western literature which decaims much about rights and says little of duties. If the intellectual Japanese who welcomed the advent of Occidental thought, did not foresee this result, they must have been blind indeed. In the spiritual crisis through which Japan is passing she is only sharing the experience of every Oriental country. The whole East is in travail, and the old faiths are everywhere being shaken to their foundations. We see the same symptoms in Turkey and Persia, where the younger generation renounce lip-service to Islam, but are full of ideas picked up on Paris boulevards; in India, where contact with the West is making men agnostics, and the Government watches with alarm the apparent decay of national religions; in China, where the precepts of Confucius are giving place to naked materialism. To us these manifestations still seem but the froth upon the deep ocean of Asiatic spirituality. The insensate bred in the days before written history began, the perceptions nurtured when the world was young, and clinging to ever since with impudic fervor, are not likely to be eradicated because Eastern races are shouldering rifles and building cotton mills. Man-kind in the Orient, far more than in the artificial West, still seeks spiritual guidance in every act of daily life. The myriads of the East have not been denuded from their traditional paths because a few of their leaders have forsaken the ancient ways. The star

of Islam still burns fiercely. In India the very foes of British rule perceived that the best way to attract the masses was to profess to have derived religious sanction for their malignant acts. And in Japan, let us remember, the Revolution which has recently been so much in our minds really had its origin in a religious revival. Not the guns of Commodore Perry, but the preaching of an older form of Shintōism, did most to bring about the restoration of the Emperor. If moral faith has weakened in Japan, the country still shows unusual signs of spiritual activity in varying forms. New modifications of old faiths are attracting millions. Though Japan awaits anxiously a new flash of Divine illumination, light will assuredly come.

The mistake we men of the West make in contemplating the East is that we fix our eyes too much upon externals. We see the surface, but do not sufficiently discern the spiritual ferment within. Above all, we are so absorbed in the spectacle of great nations covering in one leap distances which we took centuries to traverse, that we hardly grasp the truth that the inner mind of mankind is not thus swiftly transformed. It is probable that the tendencies we ascribe to the East are often the reflections of our own shortcomings. Our transition to our present environment was gradual enough, but it has left us vaguely conscious or apprehensive of spiritual decline. We have quickened the pace, but the fever thus engendered has carried us far from the ages of faith. We talk of a new way of life, but pursue it not. The forms of belief in the East are not ours, and never could be ours; but in its own mysterious way, the perturbed East perhaps remains nearer spirituality, as it is content to conceive it, than we are ourselves. The essential heart of Japan, which was untold centuries in the making, has not been changed out of all recognition in fifty years. Some years ago an Englishman was walking amid the mountains of Japan soon after sunrise. His path led downwards amid precipitous valleys where the gloom of night still rested. As he passed a lonely cottage an aged peasant woman stepped forward, gently touched his sleeve, and, pointing back, said "Fuji." The wayfarer turned, and his gaze followed her trembling finger upward, beyond fold after fold of dark hills, till it rested upon the glorious snow-clad summit of Fujiyama, gleaming white and spotless in the dawn and looking like a vision of eternal peace. The poor woman wanted the stranger to share her treasure greater than riches—the first glimpse of Fuji at sunrise; it is for such moments that one travels. We believe in the future of Japan. We do not think that a people which has done so much, which achieves it; strength from such a noble past, will follow a downward path; but the hand destined to turn its gaze anew to loftier visions may not be found among its statesmen and its captains.—*The Times.*

THE BOARD OF FOREIGN MISSIONS
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156 FIFTH AVENUE, NEW YORK.

1912-1913

The Korean Conspiracy Case

From "The Japan Adventurer"

THE KOREAN CONSPIRACY CASE

The Preliminary Examination

II.

BY ALBERTUS PIETERS

These official spies, who regularly corresponded with the palace, were encouraged, by favor and reward, anxiously to watch the progress of every treasonable design, from the point and latent symptoms of disaffection to the actual preparation of an open revolt. Their careless or criminal violation of truth and justice was covered by the consecrated mask of zeal, and they might securely aim their poisoned arrows at the breast either of the guilty or the innocent, who had provoked their resentment or refused to purchase their silence. A faithful subject was exposed to the danger, or at least to the dread, of being dragged in chains to the court, to defend his life and fortune against the malicious charge of these privileged informers. The ordinary administration was conducted by those methods which extreme necessity can alone palliate; and the defects of evidence were diligently supplied by the use of torture.

Gibbon's History of Rome

The above is Gibbon's description of the administration of justice in the Roman Empire in the age of Constantine the Great. The course of the preliminary proceedings in the Korean Conspiracy Case shows clearly that similar conditions exist in that country to-day. No objection can be made to the use of a secret detective force. It is indispensable in every country, but especially so when a nation has come under the power of an alien government. The disaffection, assassination, and revolt are to be anticipated, and it is the duty of those in authority to secure advance information of all such movements so far as possible, which can only be done by a system of secret service. That such secret information is liable to grave abuses, is, however, so patent that no competent officer of the law can be ignorant of the danger, and no honest administration will condemn the men thus accused without submitting the statements of spies to the closest scrutiny and insisting upon the test of sufficient evidence.

So far as the forms of law are concerned, this was done in the case under discussion. Statements of secret informers caused the arrest of certain men, who were first examined by the local police, and then sent to the Police Headquarters of the Government General, where they were carefully questioned by Inspector General Kunitomo of the Bureau of Judicial Affairs. Only when the facts as thus ascertained by the police were laid before the Procurator and he had in his turn examined the men concerned, was the indictment or "proces verbal" made up for the consideration of the Court of First Instance.

There was no lack of detail in the indictment presented as the result of all this investigation. No less than thirty five separate occasions were specified upon which bands of men, armed with concealed revolvers and other deadly weapons, had gone to the railway stations of Pyeng Yang, Syen Chuen, Chung Ju, Kwaksan, Cha Ryukwan, and New Wiju with intent to kill the Governor General. The men who went to each station were named and the places located where they had stood as the Governor General alighted from the train and walked down the platform. The preparations necessary for these attempts were also set forth. Dates and places were named where the conspirators had met, sometimes even the very room in the house was indicated. It was stated where, and by whom the weapons were at times concealed and at other times handed out with murderous intent. The speakers at the meetings of plotters were mentioned, and even the substance of their remarks was reported.

Yet the higher courts have found that the attempts at the stations never took place at all. They have convicted six men of trying to induce others to join them in such a plot, but the Taiku Court has swept away all the rest of the indictment by finding that the men

approached by the silver-tongued Ok Kwan-pin and his associates were all like deaf adders who heeded not the voice of the charmer, charmed he never so wisely.

The phenomena of the case therefore present to us this problem: How did all this moonshine come to be mistaken for fact? Did the Korean prisoners take a malicious pleasure in inventing stories of their own criminality to mislead the unsuspecting Japanese police? Or did these police themselves imagine this tale with all its wheels within wheels of particularly detailed "facts"? We are told by Shakespeare that the lover, the lunatic, and the poet are of imagination all compact. Must we include with that distinguished trio the Japanese police examiners in Korea as composed of the same evanescent material? Even so, there remains this more serious question: Are the processes of Japanese law so imperfect that wholesale errors of this kind can not be detected and prevented before they do so much harm?

The answer to all this is that not the Japanese system of law but the disregard of it is responsible for this particular case. To be sure, the provisions of the law appear to many competent observers among the Japanese themselves open to just criticism, and the law of Korea differs from that of Japan in some particulars which diminish the protection afforded to the accused in a criminal case. Yet even so, the law in Korea is good enough so that this case need never have brought so much suffering upon the Koreans or disgrace to the Japanese administration if its provisions had not been deliberately and systematically violated by those who were charged with the duty of enforcing and upholding it. Such violation of law took place in two vital particulars, viz. the police suggested to the prisoners what ought to be confessed and then tortured them until they did confess it. Both of these practices are specifically forbidden by the law, and the police in adopting them were guilty of wilful crime. That

they did adopt these practices, is no longer open to dispute. The Japan advertiser in March of this year published a memorandum upon the torture question in which the evidence for it available at the time was set forth. That argument has not been refuted, indeed, no attempt to refute it has been made even by those semi-official organs which otherwise upon every occasion undertake the task of defending the Japanese authorities. In this case their guns are silenced. Hence it is not necessary here to reproduce the argument. It will be early enough to re-open the discussion when an attempt is made to deal with the evidence already published.

The proofs advanced in the memorandum referred to have been clinched by the letter of the Revs. Dunlop and Wilson stating that they had examined the bodies of certain acquitted men and found abundant marks of torture, and

(Continued on Page 12)

The Korean Conspiracy Case

(Continued from Page 6)

the particulars they have thus far withheld would make terrible reading.

That the police examiners resorted to suggestion or dictation of confessions is also demonstrated by the facts on record. The cases of Pak and Chang were the classic argument for this during the trial. These men were found to have been in custody at the very time of the alleged attempts at the Pyeng Yang and Syen Chuen stations and so could not possibly have been present at those places or cognizant of what was going on. Yet their confessions agreed point by point with those of other men. Since the prisoners were separately examined the confessions of Pak and Chang of events which never occurred and that at places where they certainly were not at the time could not possibly have agreed with those of other prisoners unless the police had told them what to confess. With this agrees the universal testimony of the prisoners before the Seoul Court of Appeals, that the confessions given as from them were produced by the process of asking them: "Did you not do so and so?" and flinging or otherwise abusing them until they said yes, when the questions and answers were written down, not as actually asked and answered, but in the form required by law. If this matter rested merely on the testimony of the prisoners, it might be open to doubt, but when the confessions of Pak and Chang are studied it is seen that only such a process as the prisoners set forth could have produced those documents.

The Alibis

It remained however, for the Taiku Court to furnish the crowning evidence of this practice. The Seoul Court of Appeals had merely decided that there was no sufficient proof that the men accused had taken part in attempts on the life of Count Terauchi. It did not deny *in toto* the possibility that some had consented and that some attempt at the stations was made. This, however, is what the Taiku Court of Appeals decided. The "unexpected obstacle" to the success of the plot hatched by the six men finally convicted was declared by that Court to consist in this: that none of the men instigated consented to take part in the deed. What the Seoul Court held not proven the Taiku Court declared disproven, and this falsity of any and every statement alleging consent and participation on the part of others is the corner stone of the conviction of Yun and his five companions. Now, if we accept this decision of the Taiku Court, the argument in the cause of Pak and Chang must be extended to the whole body of more than one hundred confessions, for in that case no would-be assassin went to the stations or did any of the other thing that follow upon consent. Yet these numerous confessions agree so well that the Procurator in the Court of Appeals made their agreement the chief point upon which he rested his argument. How can so many detailed confessions agree in falsehood, when the men were independently examined? This phenomenon can be explained in one way and in one way only: that the police examiners suggested the confessions and forced assent to them, both of which practices are in violation of law.

Not only were the materials for the indictment thus secured by illegal processes, but those materials were put together with incredible incompetence or carelessness. One man was placed at the station when he was flat on his back with typhoid fever. Another was alleged to have travelled about holding meetings when he was in school every day. Another was accused of receiving on a given date a revolver from a man who had died some time before. One of the comical things in the Court of Appeals was when the judge quoting from the record, asked a man whether on a given date he had gone to the station to kill the Governor General. "Upon what date did you say?" asked the prisoner, and the court repeated the question. "I was arrested some weeks before that and have been in prison since," was the convincing alibi; at which the learned judge threw up his hands with a gesture of despair and turned to his colleagues, as if to say; "Here's a pretty kettle of fish, what are we going to make of that?" All of these things could easily have been ascertained by a little intelligent investigation.

A Secret Informer

Must we then conclude that the police made up the whole story beforehand and forced assent to a preconceived and deliberately forged programme? Not at all. It seems to me that the process was much more natural than that. As Kuritomo says, the first germ of the case no doubt lay in the report of some secret informer. The men thus suspected were arrested and examined under torture. They implicated others, who in turn went through the same process, with the result that the affair grew and grew, until, as the authorities themselves are reported to have said, they could not possibly try all those implicated, and confined themselves to one hundred and twenty three of those who seemed the most important. The police can not be charged with fault for having gone off on a false scent at the start. That is sometimes inevitable in any such investigation.

The root of their offense lies in the use of illegal methods of examination. Had they confined themselves to civilized and legal sources of information, they would have discovered their error at an early stage. As it was they supposed themselves to be getting at the truth. Sincere they were, but it was a sincerity both criminal and stupid. Had they been either more intelligent or more scrupulous, they would never have gotten into such a mess.

THE KOREAN CONSPIRACY CASE

The Court of First Instance

III.

BY ALBERTUS PIETERS

June twenty-eighth, 1917, was a day ardently desired by the prisoners in the Korean Conspiracy Case, by their missionary friends, and by those who, like myself, were full of confidence in the integrity and competence of the Japanese judiciary, for on that day the first public trial began in the District Court at Seoul, under Judge Tsukahara and his associates. The judgment was pronounced on September 28th, and in those two months the Court of First Instance had succeeded in making Japanese justice a hissing and a by-word among the nations.

I was not myself present at this trial but the excellent reports published by the "Japan Chronicle," which are available in pamphlet form, furnish unimpeachable and uncontradicted evidence of what took place. Ten days were first occupied with the examination of the accused upon the basis of the statements handed up to the Court from the preliminary examination. This was little more than an elaborate process of pleading not guilty, as with one exception the accused all denied the accusations against them and those who had made confessions retracted them. This process as such was necessary routine, and the use of the confessions and other documents prepared by the Procurator as a basis for questioning the prisoners is unavoidable under the system of the Japanese courts. It makes all the difference in the world, however, how that process is conducted. Judge Suzuki, in the Court of Appeals, operated under the same system and won the respect of all who attended the court by the fair and judicial attitude he maintained. In the case of Judge Tsukahara, on the contrary, his utterly unjust treatment of the prisoners earned him anything but the respect of the public before many days had passed. From the beginning he acted towards the men before him as if they were criminals already condemned and made it plain that he conceived his own duty on the bench to be to find a conviction at all costs.

The following extracts from the report of the "Japan Chronicle" will serve as illustrations:

Examination of Yi Yong-hyok (page 25).

"The Presiding Judge: You deny these facts, but they are already established by the evidence of Kim Il-chom and Yang Chom-miung, and by others.

"Accused: I should like to see that evidence.

"Judge: (smiling) The evidence of Kim and Yang is more than satisfactory.

"Accused: I do not think so, sir. The best evidence, if I be allowed to produce it, will probably be my own diary, which must contain an entry to the effect if I really gave this money to these men.

"Judge (shouting). Stop this nonsense!"

Examination of Paik Mong-kiu. (page 39.)

Prisoner: "As for myself, I never had such a wicked idea in my life as to think of killing a man.

"The Court observed that it was because he had had such a wicked idea that he now found himself in court."

In the report of the proceedings of the eighth day, (page 43) we find the Judge addressing Chang Eung-bin, a well educated teacher, as follows:

"Is it not reasonable, then, to conclude that you are a man without sense, although you are the head of the Tai-song School, of which An Tai-kuk is a councillor? The school itself is a devil's den."

Examination of Kim Chang-kyon, (page 44).

The prisoner, who was a Christian pastor, in denying a certain accusation, had added: "The Heavenly Father knows it well," to which the Judge replied "How can the Heavenly Father know such things?" A little later he said to the same prisoner: "We did not expect to hear such foolish excuses from you. If you tell lies for such reasons, your Heavenly Father will surely punish you!"

Examination of Cho Tok-chan, another pastor. (page 46).

"The Court added that it was very strange to find a pastor telling lies, and that accused would be named 'the liar pastor.'"

At other times the Court did not hesitate to stoop to cajolery in order to exact an admission of guilt, as for instance in the case of Kim Syong-haing (page 30) where we find the following conversation.

Court: "Just confess your own complicity, without implicating others, won't you?"

Prisoner: "It is not true.

Court: "You need not worry so much about it, as it is evident you do from your blood-shot eyes. Far better relieve your bosom by confession.

Prisoner: "I have nothing to confess.

Court: "But you ought to have!"

Expressions like the following occur frequently: "It will be more advantageous for an educated man like you to tell the truth". . . "We believe you are a man of good understanding. Come now, freely unbosom yourself". . . "We regard you as a gentleman, and trust you will tell us everything openly."

When asked why they had retracted the statements formerly made, the prisoners alleged that they had been tortured, and attempted to give details, but not a single one was permitted to do so. The Court treated this point as a matter of no consequence whatever!

although the distinguished counsel, Mr. H. Ogawa, did not fail to point out that these charges could not be allowed to pass without investigation, as the truth of the confessions and the good reputation of the police authorities was at stake.

Such complaints of torture as the prisoners made in the Korean language were not properly interpreted, and in other respects the interpretation gave rise to much complaint. A Korean barrister formally called the attention of the Court to this fact, but the interpreter was not cautioned by the presiding judge. On the contrary he replied to the barrister "very briefly and in a tone of rebuke: 'Do you wish to complain about the way the evidence is being interpreted? Is it not all right, since it is practically the same thing? Well, let us be satisfied with it.'" (page 31)

In giving the above particulars to sustain my charge that the Court acted in an utterly unjudicial manner I have confined myself to facts of record. The testimony of eye-witnesses as to the insulting and over bearing attitude of the presiding judge goes far beyond anything here stated.

Finally, the examination of the accused came to a close, and numerous applications for the calling and examination of witnesses were handed in by counsel for the defense. In spite of the attitude of the Court, I had up to this point followed the reports of the trial with considerable confidence in the honorable intentions of the judges. I still expected that the prosecution would to some extent make good, but my soul craved something more than assertions by the prosecution or denials by the defence. Now at last, I said to myself, we shall have evidence. One witness, indeed, was called, whose testimony shattered the case for the prosecution on the particular point involved. Thereupon, to quote the "Jiji Shimpoo," "The court, as though afraid to call any more witnesses," rejected all the remaining applications.

This refusal to hear witnesses was and remains to me an utterly inexplicable feature of the Conspiracy Case. It is idle to say that the court was within its technical rights in rejecting any and all applications for witnesses. That is true, but such great powers are entrusted to the court not that the ends of justice may be defeated but that they may be advanced. It surely was not because the case was too simple to require investigation that the court declared witnesses to be superfluous, for a more complicated case could hardly be conceived. Neither was it because the prisoners had all confessed. Most of them had, but a considerable number had not; and these, at least, should have had an opportunity to rebut the evidence against them by the testimony of witnesses. It is not even true that this is a common practice, and was somewhat thoughtlessly followed in the present case. That it is most extraordinary is proved by the protest of the counsel and their motion for the exclusion of the judges, on the ground that the rejection of witnesses indicated prejudice; for it could not have entered their heads to take so extreme a step if the practice in question had been common. Indeed, how uncommon it is may be seen from the statement of the eminent lawyer, Dr. F. Uzawa, M.P., as given in an interview published by the "Japan Advertiser," from which the following words are quoted:

Question: "Is such an action as that taken by the Court of First Instance in refusing to call any witnesses common in important cases in Japan proper? Do you recall any precedent?"

Answer: "It is unheard of. I do not know of any such case."

How, then, can this action of the court be explained? Are we to look upon it as done in good faith by judges who considered this a proper course to pursue? If so, we have before us a distressing measure of their fitness to understand and perform the duties of their high office. If, on the other hand, they were guilty here of deliberate injustice, the inference as to their moral fitness is equally distressing. Moreover, in that case, by what pressure were they compelled to act as they did? To assert that the Government General interfered here with the independence of the judiciary would be to make a very grave charge, for which there is not sufficient evidence, but the query is necessarily suggested by the circumstances of the case.

We need not dwell upon the enormity of the act itself.

It did more than any other one thing to undermine respect for Japanese justice. Happily, the firm and dignified action of the barristers did much to relieve the situation. It showed that they, at least, knew what was demanded by the interests of justice and the credit of Japan, and that they had the spirit to do their duty. This justifies the hope that sooner or later such changes will be made in the law and in the personnel of the courts as will render such things impossible.

Finally the judgment was handed down—such a judgment as was to be expected from such a court, one hundred and six men convicted of a major offense and sentenced to terms of imprisonment ranging between five and ten years, without having had opportunity to produce more than a single witness to prove their innocence. Even the acquittal of the seventeen men released reflects more discredit than honor upon the court, for that acquittal was arbitrary in the extreme. The evidence for the guilt of these seventeen was precisely the same in volume and kind with that which could be produced against those who were found guilty, as was pointed out without contradiction by counsel in the upper court. There is not the vestige of a judicial process either in the conviction of the one group or in the acquittal of the other. A final remarkable feature of the pro-

ceedings in the Court of First Instance is the attitude of that court towards the missionaries. Since the names of Mr. McCune, Dr. Underwood, Dr. Moffett, Mr. Roberts, Bishop Harris and others, to the number of eighteen or twenty in all, occurred in the "process verbal," as having aided and abetted the intending assassins, it was perhaps not possible for the Court to avoid mentioning them in the questions put to the prisoners; but no such necessity existed for spreading the allegations against them in detail upon the pages of the judgment. When I complained of this, a friend of legal experience and knowledge expressed the view that the court had no option, that here, as in America, the Court was obliged to give the confessions in full, without thereby intending to accept the truth of any statements that might be contained in them concerning parties not on trial. This explanation satisfied me at the time, but appears untenable in view of later developments, especially the freedom with which the Taiku Court handled the confessions. That court would take the statement of a man to the effect that he had been solicited to join in the plot and had consented; calmly chop off the latter part, use the former as proof that he was solicited, never quote the latter part at all, and hand out a finding that the man refused! Not only did the Court do this, but the process was perfectly legal—the Supreme Court said it was.

So the Court of First Instance might have omitted the accusations of complicity on the part of the missionaries if it had been inclined to do so. Moreover, none of the confessions were given or could be given in full. Only such extracts were quoted as were necessary to establish the criminality of the persons convicted and justify the verdict. Now it was perfectly easy to quote such extracts from any of the confessions and omit all reference to the missionaries. The Court not only did not do this, but appears to have in some cases gone out of its way to select such parts as indicate missionary responsibility. Why the Court should have done this while denying them all opportunity to be heard, is not easy to understand. The insult to these men of high standing and unsullied lives was as gratuitous as it was foul.

Such in brief, is the record of the Court of First Instance, a record most disheartening to those of us who have believed, and in spite of such things do still believe that Japan is sincerely committed to the principles and practices of modern jurisprudence.

THE KOREAN CONSPIRACY CASE

The Seoul Court of Appeals IV.

BY ALBERTUS PIETERS

A Daniel come to judgment, yea a Daniel, Merchant of Venice.

The name of Judge Gosaburo Suzuki deserves to be held in high honor in Japan and throughout the world, for the proceedings in the Seoul Court of Appeals, over which he presided, stand in the sharpest contrast to the dark record of the Court of First Instance before him and to the callous and cynical attitude of the Taiku Court after him. From the first day the contrast was most marked between the bearing of the court and of the interpreters in this and in the previous trial. His questions were of necessity based upon the "proce verbal", but the manner in which they were asked carried no presupposition of guilt.

With the utmost courtesy, kindness and patience did he listen to whatever the accused desired to say, even when their remarks were prolix and tedious. The temper of the court was reflected by the interpreters, whose work was of a high order throughout the three months of the trial.

The three most striking points of contrast between this trial and the one in the Court of First Instance were the freedom allowed the accused to tell the story of torture, the introduction of much testimony, and the nature of the verdict.

The gruesome tale related by the accused may be found in the columns of the "Japan Chronicle" and the "Japan Advertiser". No one will claim that there can be no exaggeration or deliberate falsehood in these stories. Nor is it at all possible to subject every statement to the test of evidence. Nevertheless, no one can read what is there written, note the challenge repeatedly made to examine the bodies of the sufferers or to call in the prison surgeons, compare with all this the letter of Messrs. Wilson and Dunlop, without recognizing that very evil deeds were done within the shelter of the prison walls. Yet the story as published is far from complete. We have no record what those suffered who, resisting to the end, were done to death in prison, or those who, with equal strength of will, baffled the efforts of the examiners by persisting in refusal to confess. The voices of the former are forever silenced, and the latter were not allowed to speak, for not having made any confessions the question of whether they were tortured or not was irrelevant to the issue before the court, and Judge Suzuki was as strict as he was kind.

The Torture Question

From the standpoint of humanity it is to be regretted that the learned judge did not feel it within the range of his duty to take up the torture question for judicial examination. As Dr. Uzawa has explained, he could have done this if he had considered it necessary in order to ascertain the truth or falsity of the confessions. Otherwise it was, strictly speaking, none of his business. As appears from the verdict, whether from the testimony as to torture or by reason of the evidence given by the witnesses, the court took the view that all the confessions, except those of Baron Yun Chi-ho and his steward Kang Moon-su, were unreliable evidence. Now it so happens that these are the only confessions of which it was not asserted in court that they were forced by torture. Whether this was the basis of the verdict in the minds of the judges or not I do not know, but the striking fact is that every bit of testimony of which torture had been alleged was rejected, with the result that 99 men were declared not guilty.

Not all of the applications for evidence were allowed in the Seoul Court of Appeals. In fact, the witnesses examined did not greatly exceed one tenth of those asked for; but their testimony was sufficient to cause the bottom to drop out of the case of the prosecution which failed to sustain a single important point of the indictment upon which the defense was allowed to produce testimony. Those applications which were granted had to do largely with the affairs of Yi Seun-hun who was alleged to have led the band from Nap Chong. This was eminently proper, for the Chief Procurator in the former court had said: "To explain the matter metaphorically, the present conspiracy case started in a small stream at Nap Chong, and being joined by numerous tributaries, became a gigantic river at Pyeng-Yan." (Japan Chronicle's report, p. 87).

Story of Nap Chong

It will be instructive, therefore, to consider in some detail how the case for the prosecution fared when the light of evidence was turned upon it. This, then, is the story of Nap-Chong as conceived by the prosecution and presented in the indictment.

Yi Seun-hun proceeded to Nap Chong about December 26th and gathered about him the members of the New People's Society. On the morning of December 28th, these men were called together at about eight o'clock by the ringing of the church bell, and proceeded in a body, to the number of about thirty, to Chung-ju, the nearest railway station, a distance of thirteen miles; there took the train to Syen-chuen, twenty three miles further; and arrived in time to meet with many others in the mission academy, where Yi Seun-hun made a speech, after which a portion of the conspirators went to the station in time to meet the Governor General's train at 6.18 p.m. Since His Excellency did not alight Yi Seun-hun

led his men to the station for a second attempt on the next day at noon, i.e. on the 29th of December, 1913.*

Here were manifestly a number of points that could be tested by evidence. Judge Suzuki had before him already the testimony of the sole witness who had been heard in the lower court, a railway official who produced his records and showed from them that on December 28th not thirty men in a body but only nine persons in all had travelled by rail from Chung ju to Syen-chuen, which was not far from the normal average traffic. The prosecution replied that they must have walked; but the defense showed by detailed calculations that no such pedestrian feat was possible within the limits of time assigned, especially as there was snow on the ground. Here was a new statement that could be tested so the Meteorological observatory was consulted. Yes, there was a snow-storm on the 27th, and there were several inches of snow on the ground the next day. Sergeant Kameo Sakurai, in charge of gendarmerie station at Nap Chong at the time, was summoned and examined. Had Yi Seun-hun visited Nap Chong during the dates in question? No, he had not. How could the sergeant be so sure? Because it was the business of the gendarmerie, especially at that time, to keep a sharp eye upon the movements of influential men, and a man of Yi Seun-hun's prominence could not have visited a comparatively small place like Nap Chong without its being known. He was certain that Yi Seun-hun had not been there at that time.

Well, if Yi Seun-hun was not at Nap-Chong at that time, as charged in the indictment, was it possible to find out where he really was? His own story was that on the 26th of December he travelled with two young noblemen from Seoul to Pyeng Yang, to inspect lake shares. An Tai-kuk telegraphed to a certain hotel to make arrangements, and the guests had spent that night at the said hotel. Yi Seun-hun had himself received a telegram that same night summoning him back to Seoul but had proceeded the next day in company with these two men to Ma San-dong, had shown them over the works in person, had returned to Pyeng Yang early on the 28th, received from So and So three hundred yen to carry to Seoul, caught the train, and returned to Seoul that same night, when, according to the indictment, he should have been in Syen Chuen.

Allegations Disproved

Could these things be proved? To begin with, the telegram referred to was produced. Next the books of the hotel showed that these guests had been there and that they had been supplied the next morning with chairs and horses to go to Ma San-dong. One of the noblemen in question testified on the 26th of December he had travelled in company with Yi as above, and had been shown over the works the next day by him in person. Further, that Yi had received a telegram and hence had left Ma San-dong at eight in the morning on the 28th. The witness had asked Yi to carry a message to his mother in Seoul and on himself reaching that city a day or two later was informed that Yi had telephoned the message on the evening of the 28th. The merchant from whom Yi had received the three hundred yen likewise produced his books and showed the entry recording the said payment to Yi on the morning of the 28th.

Thus, negatively, every allegation of the prosecution had been disproved, and, positively, every statement of Yi Seun-hun was established by documentary and personal evidence. All his movements were accounted for from the 25th to the 29th of December the period in question. (Yet—will it be believed?—the Taiku Court found Yi Seun-hun guilty of going up and leading the Nap Chong men as charged.) The Seoul Court of Appeals, was convinced by this and other evidence that the case of the prosecution had broken down, and declared everything unsustainable by evidence except the original conspiracy of the six alleged ringleaders at Seoul.

The conviction of these six does not seem altogether in harmony with the judicial acumen displayed by the court in the other cases, for the attack upon the evidence of Baron Yun and Yi Chi-keun had damaged it so far that it seems a poor ground for the verdict. However, from a formal standpoint the statements of Kang Moon-su

and Yi Chi-keun in corroboration of the Baron's confession stood against the accused. If Judge Suzuki could have had his way and examined Yi Chi-keun there is reason to believe that the issue might have been otherwise. Kang Moon-su he refused to call, on the ground that he had a relation to the case, which might have been a good reason for not allowing his testimony to count on either side, but hardly for barring it from the defense while utilizing it for the prosecution. Kang Moon-su was, however, in the hands of the police, at Quelpart, and it is possible that Judge Suzuki foresaw that he would not be able to get him even if he sent for him. Certainly the case of Yi Chi-keun, whom he did summon, was not encouraging. No sooner had the court placed a sub-poena for him in the hands of the police than the witness disappeared, and though they hunted high and low, the police could not find him. How did an ignorant man like Yi Chi-keun know so promptly that a sub-poena was out for him? Why was he so reluctant to appear in court as a witness? If he had been told to hide who had an interest in keeping him

out of the court? Certainly not the defense, who were anxious enough to produce him. How did he succeed in keeping out of sight of the omniscient police?

That Judge Suzuki could not or would not bring these the important witnesses into court and yet based a verdict of guilty upon their evidence, is much to be regretted, for if we may judge from the rest of the proceedings they would certainly have retracted their testimony and shown that it was given under compulsion. Even so, if he had not unfortunately made a mistake in the interpretation of the law, it is well nigh certain that he would have returned a verdict of not guilty. He understood the law to make mere conspiracy as such a crime, under Art. 86 of the Criminal Code. The Supreme Court ruled that this is not sufficient to constitute a crime, but that actual preparation for carrying out the plot and an unexpected obstacle by which the intention of the criminal is foiled are essential elements. Had Judge Suzuki had this interpretation of the law before him, it is hardly possible that he could have convicted the defendants, for the alleged acts of preparation are indissolubly bound up with the confessions of the men whom he acquitted, while for the "unexpected obstacle" found by the Taiku Court there is not even the vestige of evidence.

THE KOREAN CONSPIRACY CASE

The Taiku Court of Appeals V.

BY ALBERTUS PIETERS

The six men convicted in the Seoul Court of Appeals at once lodged an appeal to the Supreme Court, and the chief point made by their counsel was that the law had been misinterpreted. The judgment had taken the view that mere conspiracy as such was a crime, but the counsel argued that both the Japanese version of the law at present in use and the Korean original from which it was taken made such a view untenable, and showed that unless the conspirators had proceeded to make preparations for carrying out their purpose and had met with an unexpected obstacle which prevented their success, the crime was not constituted. The Supreme Court sustained this interpretation of counsel, but was unable to determine clearly from the judgment of the Seoul Court of Appeals whether such elements were or were not present in the case of the six men concerned. Since the Supreme Court does not summon witnesses or investigate facts, but is confined to the discussion of points of law, this ambiguity could only be cleared up by a new trial, and hence the case was remanded to the Taiku Court of Appeals. On the other points, which alleged that the case was of a political nature and therefore fell under the amnesty, the Supreme Court ruled against the defense.

I have no intention, in these articles, of discussing the Supreme Court or the correctness of its decisions, either in this trial or in the later one by which it refused to quash the judgment of the Taiku Court of Appeals. When we deal with the Supreme Court we are exclusively in the domain of technical law, of which I have no knowledge. I should very much like to see the judgments of this court reviewed by some competent person, but recognize that I have no such competence myself. Points of fact, however, lie on an entirely different plane from points of law. The former are settled by the jury in criminal cases under the English and American system, and any person of sufficient common sense to sit on a jury is entitled to an opinion if he has the evidence before him. Now under the Japanese system such evidence must be incorporated in the judgment, so that there can be no doubt what the evidence is upon which the verdict is based.

Trial in Taiku Court

The trial in the Taiku Court of Appeals took place July 1st to 4th, 1913, Judge Kensuke Asada presiding. The defense went to Taiku with high and well grounded hopes. The Supreme Court had imposed upon the prosecution a task which was confidently thought to be impossible, namely, to prove preparation and an insuperable obstacle. The preparation would have to consist in the alleged trips of Yi Seun-hun, An Taikuk, and Ok Kwan-pin to the north. Of these, that of Yi Seun-hun had been disproved by the evidence given in our former article. The alibi of An Taikuk was believed to be equally impregnable. Ok Kwan-pin had not been permitted to call his witnesses but was prepared, if allowed to do so, to account for his movements during the period in question.

Besides this, even the alleged original conspiracy in the house of Im Chi-chung could, it was thought, be successfully attacked. On the dates alleged, a satisfactory alibi could be found not only for Baron Yun, but for others of the men convicted. Kang Moon-su was back from Quelpart and could be summoned as a witness. Yi Chi-keun, who had disappeared the previous time, was in the employ of the family of Baron Yun and could be produced at a moment's notice. Once get these two men into court and the fundamental contention of the prosecution would be exploded. Besides that, new and important evidence had been discovered to prove that Baron Yun was deceived into thinking he would be set at liberty if he confessed, for even the Chief Warden of the Seoul Prison had expressed his surprise at the way the Baron had been treated. However, was there really any need of taking time for this elaborate defense? Was it not self-evident that the acquittal of the ninety and nine had completely destroyed the case for the prosecution and that what remained was only a legal formality which could result in nothing but acquittal? Even the counsel, hitherto always inclined to pessimistic forebodings, were so confident that one of them said to me: "If the court rejects all applications for the production of witnesses, it will be a good sign, for it will mean that the prosecution has determined not even to make a fight."

A day or two later, the formal preliminaries having been completed, the court did reject all applications for witnesses, and when I asked the same lawyer whether he still considered it a good sign, he shook his head in a gloomy denial. What had caused the difference in his point of view? Nothing but the attitude of the court, which from the beginning was not in the least that of men investigating the facts of the case, but that of men who knew already what verdict they would find, and were bored by the necessity of going through the proper motions. They appeared to pay little or no attention to the arguments of counsel or to the statements of the prisoners, and were never observed to take notes, as was the constant practice of the other court. Had they found a verdict of not guilty, this attitude would have had a certain measure of excuse, for no substantial interest of justice would have suffered. When they convicted the six men without calling a single witness, they repeated the outrage of the Court of First Instance and showed that their

attitude was due to a callous and cynical disregard of common justice.

This refusal to call witnesses was an even greater abomination in this than in the first court. The Court of First Instance may conceivably have thought in good faith that the large body of confessions presented unimpeachable evidence of guilt, but the Taiku Court acted in the full light of the facts revealed in Judge Suzuki's court, where all the evidence presented was in favor of the prisoners and the case of the prosecution had crumbled to dust. Judge Suzuki had desired to call Yi Chi-keun, but could not find him. Would it not have been common decency for the Taiku Court to give the defense an opportunity to produce him? Under the ruling of the Supreme Court the visits of Ok Kwan-pin to the north were vital to the case. He claimed ability to prove an alibi. He had not been allowed to do this in the Seoul Court of Appeals because under the view of the law taken by that court it was immaterial whether he proved the said alibi or not. Under the case as tried in Taiku no conviction could be had if he and the two other could disprove their alleged activity in North and South Pyengando.

Astounding Phenomenon

In the attitude of the judges at Taiku and the refusal to call witness can not by any stretch of charity be made consistent with an honest and genuine trial. The facts can not be otherwise interpreted than as the acts of men predetermined to convict. Whether such predetermination was due to their own prejudice against the accused or to instructions from elsewhere I do not venture to say, but the facts raise the question in a very serious form. We have already seen from the action of counsel in the Court of First Instance that this refusal to allow proof of innocence is most extraordinary. Dr. Uzawa is a legal expert of long practice in Japanese courts and of wide acquaintance with their proceedings, and yet, as already quoted, he emphatically declares that he knows of no other case in which the defense was not permitted to call even a single witness. Yet in this Conspiracy Case we find this astounding phenomenon twice over. Surely this could hardly be unless there were powerful sinister and illegal secret pressure by which the action of the judges was directed.

Let us now briefly take up the verdict and see how far it is justified by the evidence. The full translation in the "Japan Advertiser" of August 26th with the appended notes, to the correctness of which, so far as I know, no exception has been taken, will enable the reader to test the argument.

Under the ruling of the Supreme Court, three things must be proved in order that a conviction may be reached. (1) A conspiracy to commit the crime. (2) Preparations to carry out the plan thus formed. (3) The intervention of an unexpected and insuperable obstacle. Not only one or two of these, but each one separately is essential. If a single element is missing, this crime was not committed. For the first of these elements there is evidence formally perfect, but, as we shall show, in reality rotten: for the second there is no evidence except that which had been rejected by the Seoul Court of Appeals and is known to have been illegally procured: for the third there is no evidence of any kind, oral or written, good bad or indifferent.

The evidence for the fact of conspiracy consists of the confession of Baron Yun Chi-ho, corroborated by the almost identical confession of his steward Kang Moon-su and the testimony of the witness Yi Chi-keun, a servant of the man at whose house the meetings of conspirators are alleged to have been held. This is formally satisfactory evidence, and if it can not be successfully attacked the fact is proven. To begin with, however, Baron Yun has retracted his confession, declaring it to be a false statement made for the following motives: the fear of torture, the hope of release, lying information supplied by the examiners, and a failure to realize the serious nature of the accusation.

(Continued on Page 7)

The Korean Conspiracy Case

(Continued from Page 6)
Yun's Confession

I hope the reader will understand that it is no part of my business to defend Baron Yun's having made a false statement (if it was really false) or even to assume that it was untrue. The question is merely whether this confession, so retracted and explained, was good evidence, sufficient to furnish reasonable ground not only for his own conviction but also for that of five other men, who one and all strenuously deny that they said meetings ever took place. That will obviously depend upon whether his explanation of his confession is credible, whether the substance of it can be shown to be untrue, and whether the evidence in corroboration bears examination. A man may retract a confession all he likes, if that statement has led to the discovery of confirmatory evidence he will have to take the consequences.

Of the Baron's four reasons, I have never been able to recognize the validity of the last. His confession says plainly enough that he plotted with others to kill the Governor General, and how he could consider this a light matter passes comprehension. The other three, however, are established by independent evidence so far, as, in the nature of the case (witnesses having been excluded) any such proof is possible. That the examiners did lie to him is manifest from the document of his confession itself, for he refers to the fact that the others had already confessed, which was a lie and could have come to him only from the examiners. That others were tortured makes it credible that the Baron was threatened with similar treatment. Finally that the prosecution against him was dropped and he himself released for a day or two, is a matter of official record, and a false promise to him or at least a misunderstanding on his part that such release was or would be the reward of confession is a legitimate inference.

A Screaming Farce

All of this makes his explanation of how he came to make a false statement credible, and damages the value of that statement as evidence, unless it is well corroborated. Such corroboration is found in the confession of Kang Moon-su, but various circumstances render that confession of very little value. It is a statement made in secret, not under oath, nor open to cross-examination. It is one of more than one hundred confessions, every other one of which was retracted by the man who made it when examined in court, and many of which were disproved by evidence. It would be almost a miracle if this single exception would not also be retracted. That it was not retracted may fairly be presumed to be due to the lack of opportunity. Almost all of the other confessions made to the same examiners by men questioned at the same time and under similar circumstances are known to have been suggested or dictated by the police and extorted under torture. The presumption is that this confession was obtained in the same manner, and this presumption is heightened by the record that during the examination he "beat upon the table, stamped upon the floor, cried out with a loud voice: 'Kill me, punish me in any way you like!'" and made such a disturbance that he could not be examined." The Supreme Court has decided that this record does not in itself furnish evidence that Kang Moon-su was deranged at the time, and that is a reasonable decision; but does it not suffice to suggest that there was some extraordinary circumstance, and that his evidence should not be accepted unless repeated in open court? Again, this is the confession, as superscribed in the records, of "The accused Kang Moon-su." Yet he was never put on trial. Accused though he was, he was never either acquitted or convicted, but was banished to Quelpart and is now at liberty. Does not all this make the story credible, which is popularly believed in Korea, that he was so injured under torture that he could not be brought into court? The repeated refusal of the authorities to bring this vital witness up for public examination goes to confirm this explanation. To corroborate the doubtful confession of Baron Yun by the more than doubtful statement of Kang Moon-su, given in secret under Heaven knows what compulsion, with no opportunity for public examination or cross-examination, may be in accordance with Japanese law, but will surely fail to convince the world of Japanese justice. The accused are supposed to have the benefit of a public trial, but a public trial in which the essential points of the case are sustained by testimony secretly given, secretly interpreted, and secretly recorded, with not one of these processes open to examination later, is neither more nor less than screaming farce.

Second Evidence

The second evidence in corroboration is that of the witness Yi Chi-keun, who testified to nothing that was in itself criminal. He stated merely that the men in question had assembled at his master's house but denied all knowledge of the business that had brought them together and had not overheard any of their conversation. The fact of conspiracy therefore rests exclusively upon the evidence given above. The point of greatest importance in Yi Chi-keun's evidence was that of the dates upon which the alleged meetings took place, but his testimony on this point was shown to be false so conclusively that even the prosecution abandoned the dates. Since he had made false statements in this connection in regard to matters as to which he could not be mistaken, viz., his own birthday and that of his son the evidence shows that he lied on every point that could be tested. The demand of

the defense that this witness should be brought into court and re-examined in public, was therefore more than usually appropriate, and the refusal of the Taiku Court is consistent with a genuine investigation. In addition to all this, his testimony is open to the same suspicion of having been suggested or dictated by the police examiner and forced by torture or the threat of torture which attaches to all of the other evidence in this remarkable case. Secretly taken, secretly interpreted, and secretly recorded, it has no proper place in a public trial when the man himself could easily have been summoned to court.

The above is the evidence for the first essential point. As for the second it rests exclusively upon the statements of acquitted men who had confessed personal participation in the plot, but had retracted this confession and had had this denial accepted in the Seoul Court of Appeals. The Supreme Court declared that their acquittal left their testimony still available against their fellow-prisoners, which may be good law, but will not strike the ordinary man as good common sense. Against the truth of the evidence in question stands not only the emphatic denial of the men who gave it, but also all the wealth of documentary and personal evidence which shows that Yi Seon-hun never went near Nap Chong and Syen Chueu between Dec. 25th and 29th, 1910, and that An Tai-kuk remained in Seoul for the same period. More evidence to the same effect was in the hands of the defense, and they were anxious to produce it. Whether the men were innocent or not I do not know, but I do know that the most spotless innocence had no chance of acquittal under the methods pursued at Taiku. Those methods were an outrage upon justice and a disgrace to the Japanese judiciary.

A Somersault

If this may justly be said of the evidence that sustains the first and second essential elements of the crime, however, what must be said of the court's finding as to the third indispensable element, the "unexpected obstacle"? One can only stand speechless at the effrontery of the prosecution, which declared that the said obstacle consisted in this: that the men instigated all refused! This is the same case, remember, in which the prosecution, at an earlier stage, procured the conviction of ninety-nine men on the charge of having consented to and actively assisted in the plot. Then the "unexpected obstacle" consisted in the strict guard and in the dignity of the Governor General. (Rather disrespectful of them to call this "unexpected." I think). A more amazing somersault can not be imagined than to find the same prosecution now strenuously insisting that not a soul consented, and actually making this refusal the cornerstone of the conviction of the remaining defendants.

More amazing than the effrontery of the prosecutors is the logic of the court, which hands out a finding to that effect. Upon what evidence? Upon none at all, for the evidence, such as it is, is all the other way. To be sure, Chief Procurator Kokubu, in the Supreme Court, pointed to the evidence of the policemen to the effect that all was quiet at the stations, and said that when there is evidence on the one hand that certain men were instigated and, on the other, that they did not join the plot, we can properly infer that they refused. It is clear, however, that what the evidence of the policemen went to prove was merely the non-occurrence of the event. What is wanted is the cause of this non-occurrence, upon which the evidence of the policemen has no bearing. Between the instigation and the said non-occurrence at least two things might have intervened; the refusal of the men, as alleged, or a subsequent voluntary cessation on the part of the intending criminals. In the one case the men are guilty under the law, in the other case they are innocent. The court surely should have had evidence to show which of these two cases was the actual one, but such evidence was not had—apparently the need for it was not even felt.

The court might indeed reasonably have said that there was no good evidence that any one consented; albeit the evidence for this was precisely the same as that any one at all was instigated. But between saying that there is no evidence to show consent and that there is evidence to show refusal, there is all the dif-

ference in the world. The Taiku Court seems to have been unable to draw this distinction. The Seoul Court of Appeals had said that there was not sufficient to show that any one had participated, which is ordinarily as far as a criminal court can go, and furnishes adequate ground for acquittal. The Taiku Court, however, handed down a decision which not only was not proven; but which, in the nature of the case, is well nigh incapable of proof, viz., that of many men instigated not one consented. How could the court know that? In fact, the conviction of Baron Yun and his companions is based upon one of the absurdest fallacies in logic, a universal negative. Without this universal negative, for which not the shadow of an iota of genuine proof exists, the third essential element in the crime is not established, and the conviction falls.

I fear that in this long discussion I have strained the patience of editor and readers to the breaking point, but it seemed necessary, in the interests of justice, to show how utterly baseless is the final conviction. Baron Yun and the others are the victims of an apparent incapacity for logical reasoning. It is a mistake to suppose that the Supreme Court sustained the justice of his sentence. It merely declared that it had not sufficient reason to quash it, as no technical legal error had been committed.

THE KOREAN CONSPIRACY CASE

Police Administration in Korea VI.

BY ALBERTUS PIETERS

A distinguished soldier governs Korea. If I am correctly informed as to the extent of his powers, few monarchs have such authority over their dominions as he holds by direct appointment of His Imperial Majesty. He is entitled to the credit of success—he must bear the blame of failure. As I have already said, I believe that the administration of General Terauchi is worthy in many respects of high praise. My unpleasant duty in this article is to call detailed attention to the things which the phenomena of the Conspiracy Case teach us in regard to the police and gendarmerie organization by which public order is maintained. In discussing this I trust I shall be acquitted of any animus against Count Terauchi. I have never had the honor of even seeing his face, and all I hear of him in Korea so far as he is personally concerned causes me to think of him as an amiable gentleman of good intentions. I have therefore neither occasion nor desire to speak of him in any terms but those of the highest respect. The success or failure of his administration in Korea, is, however, a question of public concern, which may be properly discussed.

To be quite frank in regard to the police and gendarmerie organization, for which General Akashi is more directly responsible, the facts of the conspiracy case place it in the following dilemma, on either horn of which it must inevitably be impaled: to wit, the men in charge are either hopelessly incompetent and inefficient or they are cruel and criminal. How does that appear? Simply from their own showing.

The members of this police and gendarmerie system suspected the accused in the beginning, effected the arrests, did the examining. According to the materials they thus gathered and placed in the hands of the judicial authorities, the country was seething with insurrection and intended assassination from August to December, 1912. Messengers went scurrying hither and thither, secret meetings in public places were frequently held, much money was collected, often by violence, weapons were smuggled into the country in considerable numbers, and armed bands, composed of from thirty to one hundred and fifty men went upon thirty five occasions to the railway stations in broad daylight to kill the Governor-General of the country.

Where Were The Police?

Yet all this time not a single detective was present at any of these meetings not an arrest was made; never once did the presence of such bodies of men awaken the suspicion of the police, not a revolver was found nor did the faintest inkling of all this reach the unsuspecting guardians of the peace until nearly a year later, when it came out by accident. All this is not my accusation of the police. This is what they say themselves! Surely I am justified in asking whether such police as this are not utterly incompetent and inefficient. What was the state of the country when they were so sound asleep? It was immediately after the annexation, when everything should have led them to be on the look-out for plots. It was not long after the assassination of Prince Ito, when the fear of assassination should have made the police argus eyed. At such a time, if ever, they should have lain awake nights thinking of some way to discover and forestall Korean treachery. Yet no less than five hundred Koreans were plotting the murder of the Governor General under their very noses and they never knew it till a year had elapsed and all the danger was over. What in the world is General Akashi's force good for if this is the way they perform their duties? Surely a more lamentable confession of incompetence was never made.

Of course I do not believe a word of it. This confession, like the others in the Korean Conspiracy Case, is quite involuntary, and I think it ought not to be accepted. Yet, if this is not so, what are we to do with police who, set to discover facts,—real crimes and real criminals,—let their imaginations run riot with false accusations, arrest a hundred and fifty innocent people, and keep them in prison for more than a year until the slow and doubtful processes of the law set them free? Is this competence? One can excuse a good deal when the commission of a crime is beyond question, as when a man has been murdered, and the police make a mistake in arresting the wrong man. But here it turns out that there was never any crime at all in North and South Pyengando. I doubt whether anywhere in the world one can find a police force so stupid as to imagine crimes that never existed, except in Korea.

Take Your Choice

Still, did not one hundred men confess? Yes, and we know how and why they confessed. The competence of the police force for their proper duties can be defended only upon a wholesale rejection of the confessions as false; but such a number of false confessions could only have been made if the police had resort to criminal dictation of confessions and the most revolting cruelty. Take your choice, you can have it either way, but not both. The materials col-

lected by the Japanese police in Korea show that they are either inefficient as guardians of the peace or that they proceed with terrible and illegal cruelty in the discharge of their office.

For this state of affairs General Akashi, as head of the force is directly and General Terauchi, as head of the administration, is ultimately responsible.

It would be bad enough if these acts had taken place only in the Conspiracy Case and the ordinary administration were free from suspicion of torture. There is only too much reason, however, to believe that what has come to light in this celebrated case is not infrequent practice of the Japanese police in Korea. I have before me a number of statements from reliable sources giving details of such treatment. The reader will understand why it is inadvisable to quote the witnesses by name. Let me offer a few extracts:

One foreigner says:

"My secretary was called out by the police and without being informed what charge was preferred against him led away to the police station. . . . He returned home and for over a week was unable to walk to our house. For over six weeks his hands were so swollen and numb because of his torture that he was unable to feed himself."

Another foreigner was carrying on building operations and employed certain Chinamen who were arrested in connection with a gambling affair and taken to the local police station. "On the following morning the four Chinamen who had been first arrested and kept in confinement over night returned to their quarters and reported that they had heard the cries and shrieks of the other two throughout the night and believed that they had been killed. At any rate, these two bead workmen never returned from the police station and have never been heard of since. Relatives came from China to search for them, but never learned anything further about them."

Another foreigner reports the following case.

"A Japanese man and girl were found murdered, and, following the suggestions of a Korean informer, the police seized the people of a certain village where the Christian movement is flourishing. A considerable share of those arrested were Christians. They reported that they were tortured in the process of the police examination and five of the church members with some others were taken after some months of confinement to Fusan. One of the five was so crippled by the torture that he had to be carried. Some time after, a certain Japanese was convicted of crime and then confessed that he had killed the above mentioned man and girl."

A servant of a foreign family in Seoul was taken to the police station for examination upon suspicion of theft. "After examination the police allowed him to return and reported that he was innocent. The servant complained to his employers that he had been tortured. The young man of the house thereupon had the servant remove his clothing so that he could see himself, and reported that the servant was badly marked on the body by fresh wounds and stripes."

It will be seen that in the above cases nothing depends upon the statements of Koreans. Each case is one in which marks or other results of ill treatment are certified to by foreign residents of unimpeachable character. That the police employ these methods habitually is a matter of common conviction among foreign residents in Korea, missionaries and others. Only recently I met a gentleman engaged in the mining business in Korea, who told me that a servant of his had been arrested on suspicion, examined under torture and released, but that he had come home so bruised that he was for a time unable to work.

These stories have been afloat with regard to the Japanese colonial administration both in Formosa and in Korea for a long time, but there has been no case in which careful investigation by foreign observers was pos-

sible to the same extent as in the Conspiracy Case. Those who, like myself, had refused to believe that such things, if they occurred at all, were anything more than the sporadic and irresponsible action of exceptionally cruel policemen, are now forced to the conviction that they are the deliberate and settled practice of Japanese police abroad; if not even in Japan proper. I have a letter from an entirely responsible source in Formosa giving details of men similarly treated, one of whom died in the hospital from his injuries.

I am willing to accept Gen. Terauchi's statement to the missionaries that the use of torture was incredible as an honest utterance at the time. If so, he was then ignorant of what was going on, but ignorance is no excuse in a responsible administrator. After all that has passed and all the evidence made public there is as yet no inkling that Count Terauchi has instituted any investigation. If he is still so unsuspecting as to believe nothing of the kind took place he is too innocent to be the head of the Korean administration.

If some degree of ignorance may still be accepted in the case of the Governor General, what of General Akashi, the head of the police force? The Procurator at the Taiku Court argued against the possibility of torture from the fact that the examinations were carried on at Police Headquarters in Seoul. In an isolated station an ignorant or vicious policeman might conceivably abuse his authority, but it was absurd to think that such things could take place under the very eyes of the central authorities. This was his plea. Yet they did happen. I need not go over the evidence—the world has it and believes it. If more evidence is wanted there is more to be had. The argument of the Taiku Procurator will convince no one, but does rebound with tremendous force to fix the responsibility for these offences against humanity and against the law of the land.

THE KOREAN CONSPIRACY CASE

The State of the Law VII

BY ALBERTUS PETERS

In the early stages of public discussion in regard to the Conspiracy Case attention was directed to certain defects in the ordinary criminal laws of Japan. As I have already remarked, it seems to me that the hardship and injustice of the Conspiracy Case are due less to defects in the law itself than to the lawless administration of it by the police. Yet it may be worth while to point out certain features of the law in Korea that give the prosecution an undue advantage.

The first thing to be noted is that this case was not prosecuted under the laws of Japan proper, but under those of Korea, which in some vital respects are very different from the law as known to us in Japan. So great is this difference that the acts of which Baron Yun and his companions are convicted would not have been criminal at all if they had been performed in this country. In Korea, even where no attempt really takes place, that is to say, where no shot was fired or other attack made, the conspiracy to commit crime, if followed by preparation and prevented by an unforeseen obstacle, is punishable, and that by a heavy sentence. In Japan, on the contrary, while there is also such a thing as "mi-sui han," "unaccomplished crime," it occurs only when some breach of the peace has actually taken place. To put the point briefly, the Korean law punishes the criminal intention, the Japanese law the criminal act.

Laws Left Unrevised

When the Japanese Government took over Korea through the act of annexation, it became appropriate to revise the laws so as to bring them into harmony with the modern system of the Empire, and this was all the more necessary as the subjects of foreign countries were to come under Japanese jurisdiction. Accordingly, the Criminal Code was revised in the spring of last year, about six months after this case began to attract the attention of the authorities. In spite of the serious discrepancy between this particular statute and the laws of Japan proper, it was strangely enough left unrevised. There may have been other laws also left unrevised, but at any rate this one was, and several Japanese gentlemen whom I met freely expressed themselves as convinced that it had been left intentionally, so that this case could be tried under it. If so, this must be added to the other unsolved mysteries which appear to point to a powerful influence behind the scenes working to secure the condemnation of these particular men. Mr. H. Ogawa, in his speech before the Supreme Court did not hesitate to denounce the law in question as a "relic of barbarism." For the continuance of this "relic of barbarism" the Terauchi administration is responsible.

Another particular in which the law of Korea differs from that in Japan is that there is no guarantee against arrest without warrant. In Japan, as in other civilized countries, a man can not be arrested arbitrarily. Unless a policeman seizes him in the very act of crime, the information incriminating him must be laid before the proper officer, and only when a warrant has been issued can he be arrested. In Korea, on the contrary, the police have power to arrest at any time, even without warrant.

A third point of difference is that in Japan the preliminary examination must take place before a judge, who thus brings to the task of sifting the material prepared by the procurator an unbiased mind. In Korea the procurator may, and in this case did, conduct the preliminary examination, thus diminishing the protection extended to the accused.

The Real Trial

These are the chief points brought out in connection with the Conspiracy Case, where the law differs from that of Japan proper. There are certain other particulars in which criticism based upon this case falls upon the entire system in use in the Japanese empire. The first of these is that the guilt or innocence of the accused is determined rather by the preliminary examination than by the public trial. The latter generally is very brief and more like a formality than like a real investigation, as may be seen from the fact that even in important cases it lasts but a few days; while the preliminary trial is much longer. The preliminary investigation is thus the real trial, and the accused comes to the public trial already in the position of one whose guilt has been proved. Yet during the preliminary examination he has not had the benefit of counsel and has generally been kept in jail, so that he has had no opportunity to prepare his defense.

Even after he has a lawyer, he is not allowed to communicate with him except in the presence of an officer, so that no confidential conversation is possible. During the progress of the Conspiracy Case it was extremely difficult for the counsel to get into communication with their clients. According to the rules they could see them at any time between eight or nine in the morning and four in the afternoon, except Sundays, unless the prisoners were otherwise engaged. As they were "otherwise engaged" in the court-room during precisely those hours, the lawyers had to see them during the noon recess. It repeatedly happened that the accused desired certain papers or other evidence to be pro-

duced, but were unable to get the word to their friends. Sometimes also that their friends wished to place papers in their hands but were unable to get them to them. It is simply a fact that under the criminal law as at present administered, the accused has no fair chance to prove his innocence. On the one hand, an undue burden of proof is laid upon him and on the other he is constantly hampered in the use of means indispensable to carry that burden.

Another very serious defect in the law is that men may be kept in prison without trial indefinitely. In response to a question by Dr. Hanai, Judge Suzuki said that the law allowed the police to place people under detention for any length of time, subject to the sanction of the Public Procurator, which was to be applied for every ten days. (Seoul Press, Jan. 21st, 1913) Dr. Uzawa told me in the interview of Feb. 24th, that this could not be done in Japan at the discretion of the police, but that if a warrant had been issued by a judge and the accused had been remanded to prison, he might be kept there without formal examination for an indefinite period. He knew of exceptional cases where such prisoners had been detained for more than a year without examination.

The use of evidence secretly obtained and recorded is a very serious evil. Admitting that such evidence may legitimately be obtained while the case is under investigation in the preliminary stages, and that in cases where the person has died or for other persons can not be produced his statement may fairly, within limits, and with proper corroboration, be allowed, to have weight as evidence; there surely can be no good reason why the prosecution should not, under ordinary circumstances, be required to bring its witnesses into court, that they may be put under oath and subjected to cross-examination. No genuine investigation is possible when the most important evidence in the case, like that of Kang Moon su and Yi Chikun, has to be accepted cut and dried, without any possibility of probing it.

Counsel Missed a Chance

The Japanese law forbids torture. Yet complaints of torture persist in Japan and Korea, and they will of necessity continue to bring discredit upon Japanese justice unless and until some adequate method is provided whereby the defense may have its complaints attended to. The counsel in the Conspiracy Case did practically nothing with this side of the case, simply because it would have been futile to do so. In my own opinion they made a mistake in doing so little. If they had been fired with real moral indignation and had denounced the cruelty and absurdity of it, they would have fired a shot at the system that would have been heard around the world. Legally futile it might have been, but it would have had a powerful moral effect. How futile it really was, however, in complaint of ill treatment on the part of the police, was only too evident. Not to speak of the Court of First Instance and the Taiku Court, of which nothing better was to be expected, even in Judge Suzuki's court no attention was paid to complaints of torture, so far as formal action was concerned. It is quite possible that the court was much influenced by the complaints of the accused but in no way did the judge subject their tale of horror to public investigation. They asked him to examine their bodies—he did not. They requested him to call the prison surgeons—he took care not to do so. He gave Mr. Kunitomo an opportunity to deny the torture story under oath, but cautiously refrained from testing the question as to whether this denial was an act of perjury or not.

The law forbids torture, but it might as well permit it openly so long as it provides no machinery by which those who have been ill treated may get justice. To be sure, the Koreans, after being acquitted, might have prosecuted Mr. Kunitomo, but only a fool would do it, in view of the attitude of the courts. It would not be difficult to prevent torture. A provision that no one should be examined except in the presence of their counsel would do it, or if that is considered too radical, a rule that no confession shall be used against a man if he retracts it in court, unless the said confession is corroborated by other evidence, would deprive the police and procurators of the motive that at present induces them to resort to torture. This would certainly diminish and might stamp out the practice.

Finally, the arbitrary powers at present enjoyed by the courts in the matter of evidence badly need to be modified. As we have seen the system worked in the Conspiracy Case, the court can reject any and all applications for the production of witnesses. The most absurd things are possible under such a system. As an American writer discussing the Court of First Instance put it: "Under such a system a man might be convicted of murder with the supposed victim in court clamoring to be heard!" Not only has the court excessive powers in regard to the admission of evidence, but also in regard to the use of evidence once given. No more extreme instance of this could be imagined than that of the Taiku verdict. The court had before it the statements of approximately a hundred men to the effect that they had been solicited to join in the conspiracy and had done so. In the judgment the court picked out the sentence in which they made the former statement and completely neglected to quote the latter. But did not the statement that they had consented remain as part of the evidence? Not a bit of it! Lawyer Yi, in the Supreme Court, ventured to point out that so far from its being proved that all of the accused refused to join, many had said they consented, but the Supreme Court told him he had no business to criticize the judgment upon the basis of evi-

dence which the court had not accepted. When other counsel pointed out the incontrovertible fact that the Taiku judgment contained findings for which not a shred of evidence was adduced, the Supreme Court, so to speak, shrugged its shoulders and said it was really too bad that the counsel did not agree with the court as to what the evidence sufficed to prove, but that the finding as to matters of fact appertained to the Court of Appeals, and it was no business of the Supreme Court to set it right. In short, the law as it stands at present places extraordinary powers in the hands of the judges, and can be safely administered only by men of the highest integrity and judicial acumen. The question whether the legal and judicial officer in Korea really possess the required degree of competence will occupy our attention in the next article.

THE KOREAN CONSPIRACY CASE

The Competence of Procurators and Judges

VIII.

BY ALBERTUS FISTERS

Under the present system, the judges form facts at their own discretion and force them as the acts of the accused. No matter whether there be any evidence or confession establishing these facts, the judges seem to be acting on the principle that the judges have the right to recognize or deny facts. . . . So long as the present system obtains, justice will find it impossible to maintain its dignity, and reasonable judgments can not be hoped for.

DR. EGI,

"The Japan Times."

To generalize in a hasty manner from isolated instances is both logically and morally indefensible, and hence, in taking up the question of the competence of procurators and judges in Korea, I wish to begin by making it clear that I confine myself to the present case, and leave it to others who, like the distinguished advocate quoted above, have a more intimate knowledge of the facts, to say whether the inferences to be drawn from its phenomena may or may not with propriety be extended to the judiciary of Korea at large or to that of the Empire of Japan as a whole.

The procurators and judges together form the force whereby the laws are administered. In Korea the former sit with the latter during the trial and sit to all outward appearances a part of the court. There is no semblance of equality between them and the counsel for the defense as representing two parties equally pleading before an impartial tribunal. As we have already seen, the law places extraordinary, if not excessive powers in the hands of both procurators and judges. The question before us is how far these officials, in the conduct of the Conspiracy Case, indicated by their actions that they possessed the judicial temperament, the sense of justice, the keenness of insight, the broad outlook, and the sturdy independence which would make it safe for them to wield such unrestricted power. This is what we mean by competence in the largest sense.

Judges and Judges

Upon this point I have come to the conclusion that there are some of them whose competence leaves nothing to be desired. We thank God for Judge Suzuki, whose calm, judicial, courteous attitude and patient sifting of evidence displayed the sharpest contrast to what was done by other hands. We can not demand infallibility. Nor can we for a moment take the ground that a judge is competent or not according as he decides the way we wish him to. Judge Suzuki was over-ruled by the Supreme Court on a question of law and he pronounced a verdict of guilty on men whom I believe to be innocent, but I am far from questioning his competence to sit on the bench on any such grounds.

There are others, however, whose competence, in my judgment, has been seriously impeached by the course of events in this trial. Moreover, I believe that this element of incompetence was great enough to reflect serious discredit upon the administration of the Government General, as it was due to such incompetence that many innocent persons were made to suffer, that the reputations of others were needlessly damaged, and that the final verdict was an act of gross injustice.

The question whether Japan maintains in Korea the proper organs for the administration of justice is one in which the world is justly interested. It is chiefly upon the basis of reforms in the judicial system that extraterritoriality was abolished. Japan is under a moral obligation to provide not merely a modern system of laws, but also men to judge cases under it who are in sympathy with its ideals, without which the law itself is a dead letter.

Yet when we ask ourselves whether the legal and judicial officials who prepared the Conspiracy Case for public trial exhibited capacity to grasp the spirit as well as the letter of the modern system under which they operated, the first significant thing that strikes us is their apparent inability to understand the nature and value of evidence. This was manifest first of all in the over-emphasis placed upon confessions, an attitude of mind no doubt due to the influence of the old Chinese system. Under modern legal practice, as every intelligent Westerner knows, confessions are looked upon with suspicion, and are unconvincing in court and jury unless repeated in public or sustained by ample proof. In the Conspiracy Case, on the contrary, the contentions of the prosecution rested upon confessions, to the almost total exclusion of all other forms of evidence. If say "almost total" for there was a little, a very little, extraneous documentary and personal evidence, upon which, however, no emphasis was laid by either prosecutors or courts, inasmuch that hardly any mention is made of it in the speeches of the former or the judgments of the latter. So far as calling witnesses is concerned, it will seem almost incredible to the Occident, but it is simple fact that in these public trials not a single person testified to a single criminal act of a single one of the one hundred and twenty-three persons originally put on trial. That was not merely

because the system required such testimony to be given before the preliminary court and the records only to be used in the public trial. The prosecution simply had no witnesses to produce. There was only one of any importance—Yi Chi-keur—and the procurator successfully resisted the attempt to have him brought into court. I do not include Kang Moon-su, for his statement was a confession, not the statement of a witness.

This absence of independent evidence makes it clear that the men who prepared the government's case made no attempt to do so along modern lines. They exerted themselves to secure confessions. Having succeeded in this, they felt no need of getting what a prosecutor abroad would consider real proof, although the confessions bristled with statements for which proof should have been obtainable. Had they set themselves to get such evidence in corroboration, they would have discovered their error promptly and the case would probably never have come to trial—certainly not in the form in which it did. I do not accuse the officers of wilfully neglecting their duty. I believe they simply had so little grasp of what that duty was that it never occurred to them that anything further was needed than confessions. In other words, they were incompetent to understand the modern system of law which they were supposed to help administer.

It is an interesting case of a modern Occidental system worked by men who really belong, so far as their mental attitude and equipment are concerned, to the Tokugawa period. There are other men also in the administration of the peninsula. The collision within the circle of Japanese officialdom between men of the old and of the new type is aptly illustrated by the following story, for the truth of which I can not vouch, but which ought to be true if it isn't. When the procurators had completed their interesting collection of confessions, they went to Mr. Komatsu at the Bureau of Foreign Affairs, to get the necessary sanction for the arrest of Mr. McCune and others. Mr. Komatsu looked over the papers and said: "Have you nothing but these confessions?" "No, this is all." "Then keep your hands off the foreigners until you have better evidence," was the answer, which sagacious decision saved the Korean administration from a peck of trouble.

Absolute Stupidity

This incompetence is apparent again in the failure of the officials to sift the evidence. On every possible occasion the procurators emphasized the habitual untruthfulness of the Koreans, and yet nothing could be more confiding than the way they swallowed the statements of the same Koreans when confessing crime. I do not know the law, but it strikes me that it must be the business of the officials who conduct the preliminary examination to subject the evidence to a sifting process, so that only fairly reasonable and credible allegations shall come before the courts for examination. If this is not so, it is not easy to see of what use the preliminary examination is, or to justify the confidence apparently reposed in this examination by the judges. Yet, as a matter of fact, the "dossier" sent up in the Conspiracy Case was a hodgepodge of the most absurd falsehoods, as already shown in Article II of this series. More shoddy legal work can not be conceived. If the case were one of little moment, this might be attributed to carelessness, but in a matter of such unusual importance as this one was, there seems no possible explanation but sheer incompetence. On one occasion when a typical revelation of this kind came out in court, I turned to a Japanese gentleman near me and said: "How do you account for that?" "Stupid, absolutely stupid!" was the frank reply.

Still another indication of incompetence was the lack of accuracy in important statements. I will cite one glaring instance. The procurator in the Court of First Instance said: "When the accused in the present case were sent to prison to await trial, every man was physically examined, and not one of the one hundred and twenty-three men had even a sign of having been subjected to such ill treatment." (Japan Chronicle a report p. 86) I heard this statement quoted by the Procurator in Taiku, and the one in the Court of Appeals at Seoul repeated it in modified form. Yet the fact was directly contrary to the statement of the Procurator. Messrs. Wilson and Dunlop have settled that for us beyond dispute.

Official Probity

The "Japan Mail" on April 30th, 1912, in connection with this same case, said: "Falsehood has never been proved against Japanese high officials." I greatly prefer myself to take that view. It would be a serious matter to say that the above statement was a deliberate lie. Yet if it is not so, it is at least grossly inaccurate. Shall we say that the Procurator did not know the facts? This is the only alternative, but that reflects on his competence. It was his official business to know that very thing, for when he made this assertion he was standing in court and pleading a case as the representative of the government.

Again, in a larger sense, a very painful impression as to the "competence of the officials concerned is produced when we find them believing that so many of the missionaries were involved in the plot. Whose concern it was to deceive them in this respect I do not know, but it is clear that they were deceived. At least, it is charitable to think they were. Some have thought that the whole Conspiracy Case was concocted by these officials in order to discredit the Christian churches and the missionaries, for which reason it has been called religious persecution. Personally

I have no such idea. I believe that they were entirely sincere and acted in good faith, at least at the beginning. That is demonstrated, to my mind, by the unsuccessful search of the missionary residences and school premises at Syen Chuen. Evidently a dishonest prosecution would never have resulted in an unsuccessful search. If we can imagine the officials to be so depraved as to institute a malicious and deliberately false prosecution, there would have been either no search for weapons at all or a successful one—a thing perfectly easy to accomplish.

What I think we have a right to complain of in the officials of the Government General is, therefore, not insincerity, but incompetence in a higher sense, that is to say, lack of ability to take a broad view, ignorance of the world, narrowness, blindness, lack of common sense. Had they been in any real sense competent and well educated men, they would have been able to understand to some extent what kind of men the American missionaries are, by what motives they are compelled, what they are attempting to accomplish, and what kinds of enterprises they would be likely to engage in. Had they known these things, they might still have believed in the existence of an exceptional scoundrel among them, but they would have laughed—as the rest of the world did—at the idea that twenty of them could have banded themselves together in such a plot to assassinate the Governor General.

If the conduct of the procurators and other officials who prepared the case for the courts gives rise to the above strictures upon their competence, is the case any better when we come to the judges on the bench, with the exceptions noted? It would be difficult to maintain that it is. The same failure to appreciate the nature and value of evidence stares us in the face in aggravated form when we find the Court of First Instance and that at Taiku refusing witnesses. The action of the latter court in its arbitrary selections from the body of evidence and the remarkable logic by which it reached its findings have already been discussed. How can courts which proceed after this fashion be considered competent to wield the excessive powers entrusted to them? The Court of First Instance, to judge by its manner, was unable to distinguish between the duties of the prosecutor and those of the judge, or to deal with unconvicted defendants except upon a presumption of guilt. To such courts the words of Dr. Egi at the head of this article may fairly be applied.

Finally have the courts in this case placed themselves beyond suspicion of yielding to undue pressure from outside? The facts justify the fear that they have not. It is hardly possible to imagine any court acting as did the Court of First Instance and the Court of Appeals at Taiku without some extraneous pressure. What the nature of that influence was I am not prepared to say. Possibly it was nothing more than the general public opinion of the Japanese official world in Korea, which was certainly bitter against the accused. Possibly there was more direct interference. The law which governs judicial appointments in Korea makes it possible to a far greater degree than in Japan. Here the judges are protected by law, and can not be removed by executive decree, but there everything is in the hands of the Governor General, and under him heads of departments exercise real power. The head of the Department of Justice appoints, transfers or dismisses at his own will any of the judges, although any action of his requires the seal of the Governor General. To quote Dr. Egi again: "Judges are human. They might be influenced by power, interests, ambition, and other considerations." Certainly the conditions in Korea justify such apprehensions far more than in Japan.

That not everything is as it should be in the Korean judiciary is shown not only by the facts of the Conspiracy Case but also by the suicide of Judge Nakamura, of the Eu-syong branch of the Taiku District Court. He reported some months ago in the "Osaka Shimpou," from the report of which I quote as follows: "On a table was found a statement written by the deceased, expressing his deep regret at the amount of official corruption, prevailing, and the hopelessness of successfully administering justice under the administration of Court Terap"

THE KOREAN CONSPIRACY CASE

Conclusion

IX.

BY ALBERTUS PIETERS

Say not "The days are evil, whose to blame?"
And fold the hands and acquiesce, oh shame!
Stand up! Speak out! And bravely, in God's name.

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! To-morrow comes the song.
—Malthie Babcock.

In the preceding eight articles I have presented my ideas on the Conspiracy Case, which I beg the public to accept as the views of an independent foreign observer who has had exceptional opportunities to study the case by attendance upon public trials by hearing the argument of counsel on both sides and by careful examination of original documents. Absolute accuracy is not to be claimed either for the statements made or the inferences drawn in so complicated an affair. Where I am wrong I shall be glad to be corrected. I have in any case not written without due investigation, and believe that I have not been influenced by any prejudice, however slight, against Japan or the Japanese administration in Korea. On the contrary, starting out with an attitude of mind favorable to the Japanese governing powers, I have reluctantly, and, as I believe, in consequence of abundant evidence, come to the conclusions already stated.

I desire now to point out the bearing upon this case and the conditions it reveals upon the welfare and honor of Japan and to urge upon men in every station of life the duty of arousing public opinion so as to demand an investigation into the charges of torture; to the end that the guilty parties may be properly punished, the incompetent officials removed, and the honor of the Japanese people vindicated.

What is Needed

To judge from the comparative silence of the press and of public men in Japan upon the Conspiracy Case, it appears to be considered an affair of little importance. That is a great mistake. This case and the conditions it reveals in the police and judicial administration have in the first place a very important bearing upon the welfare of Korea. The country is now an integral part of the Empire of Japan. The task before Japanese statesmanship is on the one hand to maintain public order in the peninsula and on the other to make the Koreans loyal and contented subjects of the Empire. The former task will certainly require the strong hand of power, but the latter no less certainly calls for tact, sympathy, and justice. Justice is the fundamental virtue. Without that, all the road-making, afforestation, education, sanitation, and what not that Japan can do for Korea will not placate the Koreans or satisfy the world. It is an ominous fact that the opinion of foreign observers is less favorable now than it was some years ago. I travelled through Korea in the spring of 1910. At that time the general opinion of American residents with whom I spoke was favorable to Japan. The annexation was expected speedily to take place and was not looked forward to with dread. It was not long after the death of Prince Ito, the loss of whom was universally deplored, but it was believed that the policy of that statesman would be continued. Everywhere, in spite of specific criticism, I found confidence in the good intentions of the Japanese administration. Going back two and a half years later I found such confidence greatly diminished. Bitterness, suspicion, and apprehension were on the increase. What had made the difference? The change of administration, culminating in the Conspiracy Case and all the ramifications. I never realized so clearly before how much difference a single statesman can make in the welfare of a subject people or the honor of the ruling nation.

A Legacy of Hate

If this is so even among the foreign residents, what must be the case among the Koreans? As I sat day after day in the court-room at Seoul and watched the faces of the young men among the spectators harden as the graphic tales of brutal indignity and cruel wrong were pouring from the lips of the prisoners, it grew upon me what a tremendous political blunder the whole prosecution was. I could imagine those young men going out and telling in their own home towns the things they had heard in the court room. I warrant you it lost nothing in the telling! As these things pass from lip to lip, they can not but breed in the hearts of the Koreans a legacy of hate. If there had been satisfactory evidence, the effect wouldn't have been so serious, but with these six leading men condemned on the fiercest grounds, the Koreans will almost certainly come to the conclusion that it is merely spite work, revenge for anti-Japanese political activity before the annexation. If England had treated General Botha and his friends in this way, there would be a new rebellion brewing in the Transvaal to day.

I appeal to public men in Japan to concern themselves with this problem to see to it that a more intelligent, sympathetic, and statesmanlike policy is adopted in Korea, and that the wrongs already done shall be redressed.

This case is also of vast importance in relation to the honor and credit of Japan abroad. No doubt it was to this that the very influential "New York Independent" referred when it said editorially that this case was far more important than the people of Japan appeared to realize. Japan has entered the comity of nations and must exhibit that "decent respect for the common opinion of mankind" to which such a position calls her. Japan has

entered upon an alliance with Great Britain and desires to retain the esteem of her ally. There is between Japan and America a traditional friendship, the maintenance of which is of the highest importance to both of these great nations. All of this stands in direct relation to the fact that Japan is committed to modern ideals of justice, and particularly to the abolition of torture in criminal proceedings. The alliance with Great Britain and the enthusiastic support of the United States during the war with Russia would have been impossible if the people of these two countries had not believed that there was between them and the Japanese a kind of spiritual kinship—that Japan rather than Russia stood for British and American ideals of justice. Everything that goes to undermine this confidence is a blow at the friendship between Japan and the two great Anglo-Saxon nations.

Foreign Comment

That this Conspiracy Case has done much to undermine such confidence is beyond question. Some months ago there came into my hands a copy of "The Christian Herald" published in England. The entire front cover page of that weekly, which I understand, has a very large circulation, was filled with a picture of Japanese police and gendarmes arresting Korean Christians, with an inset picture in the corner showing how these prisoners were being tortured. The worst of it was that in every important particular the picture was correct! The "Daily Chronicle," the "Daily Mail," "The Times" and many other papers in England have published comments on the case, while in America it has aroused much discussion in such journals as the "Independent," "The Outlook," the "Literary Digest," the "Christian Endeavor World," etc. All this has had a quiet but tremendous influence upon public opinion, and the point to be most carefully noted is that this kind of thing damages Japan most in the very circles where she has otherwise her staunchest friends. I noticed during the recent California discussion that some Japanese journals wondered why from certain quarters hitherto favorable to Japan no emphatic voice on her side was heard. I am sure that very few Japanese, even public men, realize how much of this is due to the Conspiracy Case. The other day I met a missionary who had recently returned to this country from America. He told me that wherever he lectured on Japan the question was put to him: "What about the Conspiracy Case in Korea?" He naturally found it impossible to defend the course of the authorities. I realize his predicament perfectly. Like other missionaries I have when on furlough travelled through many of the states, lecturing, and have delivered not far from five hundred addresses on Japan. Almost everywhere I was asked whether the new order of things in Japan was anything more than a veneer. I was able honestly to say that I believed Japan to be sincerely committed to western ideals of just government, but if I were in America today I should be greatly embarrassed.

With Regret

James Russell Lowell says: "The years between have taught some sweet, some bitter lessons, none wiser than this: to spend in all things else but of old friends, to be most miserly." Japan is well advised to be most miserly of her old friends, for her enemies are many. Yet her best friends are now obliged to speak of her with regret. No better friend did Japan ever have than the late Dr. D. C. Greene. Yet this is what he wrote in the "General Survey" of "The Christian Movement": "It is a matter of sincere regret that there has been, so far as the public is aware, no investigation of the charges of torture. Even Japan's warmest and closest friends feel that at this point a serious mistake has been made." In regard to the refusal of witnesses in the Court of First Instance, he says: "While it can not be asserted that the Court exceeded the technical limits of its discretion in the matter of summoning witnesses, it would appear to have been strangely arbitrary in the exercise of that discretion."

No better friend of Japan is now living than Dr. J. H. Petree, of Okavama, yet in "The Christian Endeavor World" he was obliged to refer to the action of the first court as "a travesty of justice". Thus the Korean administration is trailing the honor of the Empire in the dust and is weakening the international friendship on which so much depends. The honor of Japan can not be vindicated and confidence in her integrity restored by a policy of silence and inactivity on the part of her press and public men. Very strange indeed has been the apathy of the press on this matter of international concern. Whatever may have been the causes, it is time now to awake. The facts are fully accessible and beyond dispute. What is public opinion in Japan going to do about it? Nothing? In that case the disgrace which now rests upon the Korean administration will rest upon the government and people of Japan. Are the people of Japan so callous that the wrongs of the Koreans have no interest for them? Or so unpatriotic that the honor of the Empire among the nations is nothing to them? Or dumb that they have no voice with which to speak?

It is no disgrace to acknowledge a fault, Lowell says again: "There are three words which are the most difficult of all in any language to pronounce, and yet no man or nation that can not utter them can claim to have attained to manhood. These three words are "I was wrong." Has Japan attained to moral manhood? Nothing in modern times has reflected greater credit upon France than the final righting of the Dreyfus case, nor has any act of his administration raised President Wilson higher in the esteem of the world than his recent utterance admitting that

the United States was wrong in the Panama dispute. Japan is not placed in an exceptional position by the indefensible acts of her colonial administrators. The impeachment of Warren Hastings was one of the first and most famous cases where the public opinion of England burned with indignation at the oppression of which her representatives were guilty, but from that day to this there have been many similar cases. The present high character of British Government in dependent states is due in no small measure to such public opinion. The United States has a dark record of cruel wrong in its relation to the Negro and Indian races, and even to this day the maintenance of decent government in that country is possible only by a constant and sometimes a losing fight. The saving element in these countries is the presence of many men ready to kindle with fierce indignation at wrongs done to the helpless men whose battle cry is voiced by Dr. Malthie Babcock. Has not Japan also men of enthusiasm for humanity, and of high courage? If so, it is time for them to speak out on the Conspiracy Case.

THE DIARY OF LI HUNG CHANG

Impressions of France—Reception at the Elysee

The London "Observer" continues its interesting series of articles on the Diary of Li Hung Chang.

The first of the entries in the Diary after the arrival in France from Germany is as follows.

We are in France, and somehow I am feeling more at home. My stomach is in bad shape, for I have been tempted to eat too much of German foods. Maybe it is the wines that trouble me, for I have been taking much of their white wines, and like them so well that Count Hatzfeldt said he would ship many casks to Tientsin for me.

Seventy-five thousand Frenchmen surrendered to the Germans just where we crossed the river.

"La Belle France"

Two Days Later,—"La Belle France" they call this country. "The beautiful France," I am told it means, and I am ready to agree with the sentiment. Indeed, from my observations I will go still further and call it happy and beautiful and gracious France, for in all my travels no hours have been so pleasing to me as those which I have spent within this delightful land.

Perhaps there is a sense of patriotism in this thought, for I must confess that much of the country between Metz and Paris is considerably like that of Kuang Tung and Kuang-Si provinces. Of course, there is a vast difference in the houses and fences; and the people are not at all alike, but the panorama from the train for miles and miles was of the more lovely portions of south China.

The trees and vegetables and grasses, seemed to have the same greens and other colours, and if the houses were changed or hidden from view, and if a few of my people stood along the railroad, I could easily think I was a hundred or two hundred miles from Canton instead of being that number from Paris.

And this in the very country through which the mighty German armies headed by the King of Prussia and the master strategist, my friend Von Moltke, and directed by that man of silent thunder and terrible lightning, Prince Bismarck—who offered me so much hoofbrau only the other day—marched to the subjugation and humiliation of the proud country of Napoleon! It is most interesting to think about these things, but I suppose the French people would rather forget.

"The Smile of the People"

In truth I believe they must have long since forgotten, for these people are what we call in Chinese a smiling family. They are so different from the Russians and the Germans—I mean the masses, Russian crowds seem to have no enthusiasm. There is respect and awe of a dull kind in their faces, and a sort of hopelessness that they seem to be afraid to give expression to.

With the Germans there is enthusiasm, but it is of a hard, matter-of-fact kind—the life of business or science, perhaps. They laugh a great deal, sing much and talk loud; but somehow I was given the impression that all these three came from their beers and wines more than from the heart or soul.

But the French, as I have said, are so different. The faces of the crowds, even of the little boys and girls, seem to be those of a people who are living a life of earnest joy; that is, that they know there is much good pleasure in life, and they intend to get it out without making too hard a job of it.

A Chinese Loan

This morning I paid a brief visit to the Bank of France and met the Board of Governors, all of them introduced by M. Leroux, of the Ministry of Finance. I was interested in this great institution, which, they tell me, owns financially one-half the kings and princes of Europe. I wonder if I could borrow a few million francs? As a bit of humor I had C' Lung ask that question when we were in the executive rooms, and the chief governor immediately replied:—

"Yes, your Excellency; fifty millions almost on your own terms."

Then I told him that I was not serious about it, and to this he replied that when China was serious about loans the Bank of France would be ready.

For more than an hour I inquired into the system of finance in vogue in France, and it is, believe, the simplest yet the most perfect in the world. I was astonished when M. Leroux told me that if every centime was taken from the vaults for governmental purposes a call to the branch banks throughout France for 1,000,000,000 taels would be answered satisfactorily within forty-eight hours. I wonder if this can be true!

Story of a Cartoon

I learn that loan offices (pawnshops) are almost unknown in France. My inquiries regarding them appeared to amuse my informants, for it has been published widely in the Parisian papers (and I presume in the English and American Press, too) that my own wealth is largely invested in the pawnshop business of China. And one of the illustrated French papers, thinking it was humorous, pictured me yesterday with a Jewish nose and holding in one hand the Western symbol of the loan office. M. Chateaufort, the chief of the French secret police detailed to guard me while in Paris, asked if I wanted legal proceedings against the publisher to be taken but I told him the I had enjoyed the cartoon probably as much as any. It seems that in the Western world

the lender of small sums in a person despised by the general public. That is because they squeeze the blood of those who borrow. That is why the "pawnbroker" is an undesirable person in the community.

Defence of Pawnbroking

However, I can say that while many of the statements regarding me as the owner of most of the loan offices in China are without doubt much exaggerated, I am interested largely in such establishments in some of the provinces. Nor am I ashamed of such interest. On the other hand, I am glad that so often have I been able to help poor people with small loans, either upon their goods, their labour, or just their promise.

It is not seemly that I write of my own virtues, but it is surely the privilege and duty of every man to defend his name and character when attacked. Therefore I will say that though I have made a comfortable amount of wealth from my loan offices it has not been made by excessive interest charges. If I had been a hard man towards all those who had borrowed from my agents and were unable to pay I would to-day be one of the richest men in the world.

And then, too, I have never used what wealth was graciously given me by the good gods for evil purposes. I have bought neither honour nor office; I would cut my face with a knife rather than accept an office or an honour by purchase.

It is true that I have loaned large sums to the provinces, and even to the Throne, but it is also true that certain honours were stripped from me when the Government was most greatly in my debt. It is also true that for many years I have contributed largely to flood or drought sufferers, and it is on record at the Room of Worthy Deeds (Peking) that during the last direful famine I supplied food to 1,000 families in Tientsin, to 1,000 families in other parts of Pechili and to 500 families in Shantung for more than sixteen weeks.

They tell me there is very little poverty in France, and that even the poorest people save a little from day to day.

President Faure

Tuesday Evening—This evening I was received by the President of the Republic and Mme. Faure. The great halls of the President's place were thronged with eminent people from all over France and Europe. The American Minister was there and extended personally an invitation on the part of President Cleveland. I know from all I have heard, seen and learned that my reception in America will be most agreeable. I look forward to it anxiously, especially to seeing New York and Washington and visiting Mr. Cleveland.

The French President is a quiet man, of studious, careful habits, I should think. He had learned somewhere or somehow to speak one or two phrases in Chinese, and these he repeated at least eight times during our first meeting. Mme. Faure is a plain woman, but I hear, of very kindly heart. She had around her at the reception a number of the most beautiful ladies ever seen. They were duchesses, princesses, countesses and the daughters of plain politicians or merchants; but they were all so charming that the title of Empress would not be too great for the majority. What strange things do happen! One of the gentlemen standing far off seemed familiar to me, and I found after a while that he was almost staring at me, as if to attract my particular attention to him.

When I asked Tuan to find out who he was the gentleman himself came over and extended his hand in European fashion.

"Does your Excellency remember me?" he asked in my own language.

The moment he spoke I remembered him. He was Captain Fournier, now a high official who was the representative of France at the Tientsin treaty. I was so glad to see him again, for he is truly a chivalrous man and an honor to his country! I will send him a chest of tea.

SAMURAI SHOKAI gladly welcome visitors; receptions held daily

23rd and 24th Days of Conspirators' Trial

(Continued from page 1.)

which new evidence was to be introduced. It was presently settled that those attorneys who had their evidence all ready should introduce it at once, and the others on a later date, as the court wished to avoid confusion by receiving from each attorney at one time all he had to present. This decision was the signal for the hasty retirement of one or two lawyers. The court also strictly warned the attorneys not to argue the case—the time for that would come later—but to confine themselves to the briefest possible explanation of the relevancy of each document introduced or witness called for.

With these preliminaries, Mr. Okubo opened the game on behalf of Lyu Tong Sol by offering account books, letters, telegrams, and hotel records to prove that his travelling about in the northern provinces during 1911 was a bona fide commercial trip, and not a blind for a murder conspiracy. Besides the written evidence, the counsel requested the court to call a large number of witnesses. The lawyer similarly presented evidence and called for witnesses on behalf of Yi Sean Hun, not, as he was careful to explain, that he was directly concerned in Yi's case, but because Lyu's movements and those of Yi, according to the prosecution, were so closely connected that to disprove the accusation against one seriously weakens the case against the other. During the process Yi was called forward to identify an account book as his.

The afternoon was taken up entirely with similar introduction of documentary evidence and naming of witnesses on behalf of their clients by Messrs. Nakamura and Kim.

Twenty-Fourth Day

Not only the afternoon of the twenty third day of the trial but the entire twenty fourth day was similarly spent. During the afternoon first a Korean barrister presented evidence on behalf of his clients and then, no attorney being on hand to continue the process, some of the prisoners who were unrepresented by counsel had an opportunity either to present documents or to name witnesses. Several of them had documents in their hands as they stepped forward, showing that the papers in the hands of the prison authorities must, at least to some extent, have been restored. Among them was Kim Il Chom, who was reputed insane, and indeed himself says that his mind was unbalanced for a time by the torture he suffered. He particularly wished to have an interview in court with Mr. Kunitomo, one of the police inspectors and formally applied to have him called.

In the afternoon the barristers Miake and Takahashi came in together, and took a seat at a small table immediately in front of the dais, to intimate that they were ready for business. Each unwrapped a large "furoshiki" and displayed a formidable pile of documents, of which a list was handed up to the court. Judge Suzuki seemed dismayed at the list sent him by Mr. Takahashi, which made quite a little volume by itself. Presently he said to counsel; "I see you have even gone so far as to call accused men as witnesses!" "Not men on trial in this court" said the lawyer, "but men tried in the Court of First Instance and acquitted. We think they may have something to tell us in regard to the way confessions were obtained." Perhaps they may!

Takahashi Presents Evidence

Mr. Takahashi is counsel for Yang Ki Tak and nine others, and held the floor for more than an hour, explained the bearing of documents sent up and naming witnesses by whose testimony he expected to prove the innocence of his clients. It is hardly necessary to follow the arguments, or rather explanations of counsel here in detail.

The facts as facts have already come out in the depositions of the prisoners, and this was the presentation of legal evidence in support of their statements, so that it would be mere repetition to tell the story again. One or twice the prisoner concerned arose and corrected or supplemented the remarks of his counsel, explaining to the court that he had had no opportunity to see his counsel and confer with him on the evidence. This is a real hardship. The "Advertiser's" correspondent was present recently at a conversation between a friend of one of the accused and his advocate. When the latter was asked whether he was free at any time to see his client, he answered "Yes, with the exception of Sunday, we can see our clients at any time between nine a.m. and four p.m., unless they are otherwise engaged." When it is remembered that the prisoners are "otherwise engaged" in the court-room every day except Sunday, between precisely those hours, it will be seen that a lawyer has no access to his client except at the noon recess, for a few minutes.

At half past three Mr. Takahashi concluded the presentation of his evidence and former Judge Miake took the floor. He was about half through when the court adjourned, at five. He was acting not only for himself, but, representing Drs. Uzawa Hanai, and Ogawa, formally presented a great deal of evidence in favor of their clients. He dealt in turn with the cases of Yun Chi-ho, An Tai-kuk, Ok Kwan-pin, Kil Chin Hyeng, and others, calling numerous witnesses and offering all kinds of documentary evidence. The total number of witnesses asked for must be already more than one hundred. As all these names, places, and dates are specified and the documents are piled high before the Judge, one begins to realize what a complicated process it is going to be if one hundred and five men must prove that they did not do half a dozen things apiece at as many different times and places two years ago. It would be so much simpler if the prosecution were required to prove its case!

THE FUTURE OF THE CONGO

Shall Germany Rule in "Darkest Africa"?

Mr. J. H. Harris, who knows West Africa well and has laboured nobly on behalf of its aboriginal population, has given an account of his recent travels in that region in an admirable book, to which Lord Cromer supplies a commendatory introduction. Missionary, traveller, student of native customs and champion of native rights, Mr. Harris never takes narrow views of African subjects. For example, well recognising the lofty idealism which prompts the Christian missionaries to set their faces against polygamy, he is not afraid to admit that something is to be said for this institution from the native point of view; and to show that too abrupt a transition from polygamy to monogamy may cause needless suffering to the castoff wives. Mr. Harris has a warm and generous heart full of compassionate understanding of the natives. Against cruelty or injustice to them he flames out in indignation. He shares with Mr. Morel the honorable distinction of having roused the conscience of Europe to the enormities practised in the Congo Free State under the regime of the late King Leopold, of Belgium.

If ever there was a system of government which was the negation of God on earth it was that which up to a couple of years ago prevailed in the Congo. In 25 years the population of that vast region was reduced from 20,000,000 to 8,000,000. This diabolical exploitation of the people and the resources of the Congo has defeated itself. Vast wealth was made by concessionaries during the Leopoldian regime, but the economic resources of an immense territory are now suffering from exhaustion; and though, since Belgium became directly responsible for the administration of the Congo, the worse evils of the old system have ceased, our author takes a gloomy view of the future of the country. There has been extensive plantation of rubber trees in the past decade, Mr. and Mrs. Harris (the latter is as full of devotion for the natives as in her husband, and has nobly shared in his African labours) in their recent travels visited large numbers of these plantations.

They are all of them characterised by neglect, the majority have been abandoned and are everywhere falling a prey to rapidly-growing forest undergrowth. A considerable proportion of the trees, as if in protest against the violence which their planting involved, are now drying up from the roots. In spite of the millions of rubber trees planted in more than ten years old no plantation rubber has yet been profitably exported, nor is there any hope entertained by the officials on the spot that plantation rubber will ever be economic success.

German and the Congo

In spite of economic exhaustion and the breaking up of the social organisation of the natives, Mr. Harris thinks that, in the hands of a bold statesman, the Congo territories are "capable of making Central Africa one of the greatest wealth-producing areas of the continent." He believed that the task is beyond the strength of Belgium. In a sketch-scheme for rearranging the map of Africa, he advocates the transfer by Belgium of the Upper Congo to Germany, and a large part of the French Congo to the same Power, of course for a quid pro quo. Germany would then have an immense region in Africa—over two million square miles in extent—with comparatively easy access to the sea from the upper reaches of the Congo basin. So far as Great Britain is concerned, there is no objection to any such transfer: and the world's trade would undoubtedly benefit by it.

Mr. Harris draws a very attractive picture of the methods of German administration in West Africa. Unfortunately there is a blot on German efficiency. While German treatment of the trader compares favourably, his treatment of the native compares unfavourably with British. Of all the colonising Powers in West Africa, Germany is easily in the front rank, says Mr. Harris, in her attitude towards commerce.

German policy towards business men is the most enlightened of any Power, and it is therefore to be more regretted that her treatment of the natives is not equally far-sighted. Were it so, all students of African questions could view with equanimity her gradual absorption of the whole of Equatorial Africa. The British merchant knows with absolute certainty that he may rely on receiving a warm welcome and every assistance in German colonies. He knows, too, that none will be given preference before him.

Faults of Officialdom

The attitude of British officialism in West Africa towards trade and traders is far less sagacious than that of the Germans. British officials look down on trade, foolishly ignorant of the truth that British merchants laid the foundations of our far flung dominion. According to Mr. Harris, between the official and the trading class in British West Africa a great gulf is fixed. He writes with some asperity of the official caste, and of the superciliousness and self-sufficiency of young Englishmen in the cub stage who go out to take up official positions. There would seem to be a deterioration in the personell of our official classes. It was

Clients of **SAMURAI SHOKAI** are found everywhere under the Sun

Lord Rosebery's Great Tribute to Lord Roberts

Refers to Tremendous Polemic on Question of National Defence

London, Dec. 3.—Lord Rosebery, in opening a Territorial drill-hall at Bathgate, Linlithgow, last night, referred to the "tremendous polemic" raging between Lord Haldane and Lord Roberts on the question of national defence.

"Lord Roberts approves of the scheme of the Territorial Army. He only says that there are not enough men in it, and that again is admitted. But Lord Roberts's remedy is extremely drastic. It is to compel all the youth of the nation to pass into and through the Territorial Army. ("Hear, hear.") He expatiates, and I think with justice, on the great moral and physical effects that such a training would have on our youth. (Cheers.) He also feels that those who are now in the Territorial Army are bearing a burden that should be borne by all—"Hear, hear"—and he might add, I presume, that if his plan was adopted we should be free from those encraving panics which so constantly sweep over this country. ("Hear, hear.") We may fairly urge that it is the duty by the common law of this country of every able-bodied man to stand forth in defence of the realm when attacked.

"My own conclusion is this, that I should hope that, if the facts alleged be true, our Expeditionary Force, as it is called, will make no expedition outside this island until we are quite sure that the Territorial Army has received sufficient training to defend it. (Cheers.) I appreciate both the leaders on each side in this controversy. Lord Haldane for six or seven years gave an amount of energy and ability and attention to his duties which I think no War Secretary perhaps has ever done before. ("Hear, hear.") And as for Lord Roberts, his name speaks for itself. (Cheers.)

"I know no more pathetic or touching spectacle than that of this old hero, full of years and honours, giving up the last years of his life to urge on his countrymen what he believes to be the alarming facts with regard to their military organisation, a task onerous and unpopular, but from which he does not shrink. (Cheers.) I believe that history, when it comes to sum up this time, will regard it as one of the most astonishing facts in our record and generation that we should turn a heedless and inattentive ear to the warnings, full of weight and full of experience, of the greatest soldier we are privileged to possess." (Cheers.)

not by young snobs that the British Empire was built up.

Where Britain excels all other countries is in her treatment of subject peoples. The West African natives have a deep respect for British justice and a belief in the Britisher's integrity. Let us be careful that the fine traditions of British rule are not impaired. It is not pleasant to read in this book of the colour-bar which prevents native medical men from getting official employment. Natives, though they have qualified in British medical schools, are tabooed for official posts.

In is an old circumstance that where colour prejudice is non-existent, viz. in the Portuguese colonies, there plantation slavery is to be found. Mr. Harris describes with power and pathos his visit to Angola. Sixteen miles from Loanda, on the estate of a rich Portuguese owner, slaves are kept for the express purpose of breeding. Mr. Harris quotes from the report of Professor Pristers, a German, who visited this place in 1906, and Professor Pristers writes:

The overseer of this plantation, who treated me in every respect with Portuguese friendliness, and took me for a great admirer of his breeding establishment, told me that about 400 negroes were there, and added, with a laugh, that he had over a hundred young ones in the compound.

Where Slavery Prevails

In a visit to San Thome, Mr. Harris had talks with many slaves. One man, quite grey, had been on the islands 30 years. The slaves are well-fed, well-clothed, and well housed. It pays to treat these poor human chattels thus, but they sigh pathetically for the blessings of liberty. At Principe, an island, infested with sleeping sickness, the slaves "present a far more melancholy appearance than do these of San Thome." "They appear to possess an instinctive knowledge that they are confined in a death-trap, and their appeals for liberation are piteously evident."

Mr. Harris proves incontestably that slavery prevails on a large scale in the Portuguese possessions in West Africa. This in direct contravention to the Berlin and Brussels Act, under whose provisions any of the signatories can demand the abolition of slavery in these colonies.

From the stories of slave labour it is a relief to turn to the account of the Gold Coast Colony, where, under the British flag, a large native cocoa industry under native direction is flourishing exceedingly. Every encouragement to the native farmers is given by the British Government, which, to use Mr. Harris's words, "recognises with inherent instinct that the real asset of the colony is the indigenous inhabitant, whose material and moral progress is not only the first but the truest interest of the State."

SAMURAI SHOKAI
is the
House of Quality.

THE PIONEER

"KAITAKUSHA"

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The Blade, the Ear, and the Full Corn

Sapporo Imperial Agricultural College Association deserves congratulations. For three years they have put up with a hostel accommodating only fourteen men, but it has always been used to the utmost. The result was that when they proposed to add on six additional rooms at a cost of ¥600 they had sufficient conviction and their friends sufficient confidence to secure the whole amount within a few months. As a start-off they cleared nearly ¥200 by a concert. Then in the summer several of the students gave up their vacation to picking and selling strawberries which were donated by a Christian orchardist. This netted only ¥13.50, but it engendered a fund of devotion among the members and good will among outsiders. Professor Cleland undertook to secure ¥50, and the local churches all contributed. Professor Morgan, new in America, sent out ¥10 saved by foregoing some big baseball games. With such a record it is no wonder that the students are jubilant over the six new rooms and over the growth of the happy hostel family to twenty. When secretaries Kematsu and Fisher were in the city last month they tasted the hospitality of the hostel at a delicious chafing-dish supper.

Mr. Kanzo Uchimura, the Noted Author of "How I Became a Christian," and the editor of *The Bible Study*, was converted in Sapporo while a student at the Agricultural College, by the personal influence of the founder, Dr. Clark of Amherst. During a recent visit to the city

he spoke both in the college and outside to large audiences, his addresses being almost exclusively Biblical expositions. One address under the auspices of the Student Y.M.C.A., open to the public, was held in the largest hall in the city, with a capacity of 500 persons, but 600 paid ten sen admission and were glad to secure standing room. One outgrowth of Mr. Uchimura's visit was the resolution of himself, Dr. Nitobe, Professor Miyabe and other graduates who were converted under President Clark, to erect a memorial tabernacle in Sapporo.

A Professor in one of the Higher Government Schools who had not attended a Christian meeting for a long time was attracted by the announcement of addresses by the national secretaries on recent tour. He listened attentively and after the meeting, in conversation with one of the secretaries, said that he had been for a time in Doshisha and had then completed his course at Tokyo Imperial University; that he was now a professor of ethics and a close reader of modern philosophy. At the close of the conversation he said, addressing some of his Japanese acquaintances: "This meeting tonight makes me resolved to study Christianity again." He has since begun to read President King's booklet on the "Greatness of the Christian Faith," and a local missionary is lending him the translation of Brown's "Theology in Outline."

In the Same City a year ago one of the missionaries asked the secretary to

recommend an English Life of Christ for an inquiring teacher. Upon returning to Tokyo the secretary sent his copy of David Smith's "In the Days of His Flesh." The teacher at once plunged into the book and before he had finished had become a thorough believer in Christ, and was received into the Church. Soon after he formed a class in the Life of Christ for his middle school students. It has kept up till now with an attendance ranging from twenty to fifty. He has made himself a master of several books on

the Life of Christ and has even compiled a harmony of his own.

Professor Yano of Tohoku Gakuin asked a secretary last year to recommend a book for a class in the study of the Gospel of John. Professor Kashiwai's volume was recommended and adopted. Recently Professor Yano reported that seventeen of the members of that one Bible class had been led to believe in Christ and receive baptism during the year. Much of this result he attributed to the study of St. John.

Christian Leaders in New China

An Association secretary in China who has visited all parts of the country since the inauguration of the Republic writes thus of the outlook for Christianity:

"Especially since the establishment of peace, Christians have been called to take places of great responsibility. The perplexities and problems of reconstruction have waited upon them for solution. In Kwangtung province, for example, the new Minister of Education, Mr. W. K. Chong, whose brilliant success has already given him a national reputation, was the Dean of the Canton Christian College, is President of the Canton Young Men's Christian Association, and a member of the National Committee of the Associations. The present adviser to the Governor was before the revolution pastor of the Second Presbyterian church in Canton and professor in a Theological Seminary. Two prominent Christian workers have been selected as superintendents of a Normal School with a thousand students. A Christian returned student has been placed in charge of the Department of Foreign Affairs. A graduate of McGill and Columbia Universities has been made provincial judge of the Supreme Court. A preacher in the southern part of the city of Canton has been made Magistrate of his former parish. Four graduates of one of the Mission schools, three of them preachers, were called upon to settle the affairs of a large district in the province which was turbulent and full of bandits. It is said that of the 350

officials of the province, 250 are either Christians or heartily in sympathy with Christianity. This is of course not equally true in less evangelized parts of the country. On attending a meeting of the Board of Directors of the Foochow Association soon after the establishment of the Republic, I found that I was meeting practically the body of men who were in charge of the different Departments of the provincial Government. In Peking last summer the pulpit of one of the Christian churches was occupied on three separate occasions by members of President Yuan Shi-Kai's Cabinet.

Heretofore the Christians have been taunted with being traitors to their country and hirings to the foreigners. The Church has been considered a foreign institution. It was customary for the officials to speak of "the people of China and the Christians." That day has gone forever. No one has a clearer or more fully recognised right to be called a patriot than the Christian. To be a Christian is no longer a barrier to positions of responsibility.

We live today in a different land. It is almost as if one were exported from the tyranny and suppression of Old Turkey into the freedom of England or America. The Government schools, instead of being closed to our influence like some secret fortress, are as open as the Government colleges of the United States.

One of the most significant outgrowths,

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Japanese Young Men in Manchuria.

By C. V. HIBBARD.

In any consideration of Japanese young men in Manchuria one is at once struck with the fact that they are in power. There are no old men. Japanese babies in Manchuria have to learn to walk without the careful guidance of pottering grandfathers. Japanese business goes forward without the guidance of old men wise in counsel. Run through the list of the higher officials of the South Manchuria Railway, of the Mitsui Company, of the Yokohama Specie Bank, of any of the firms doing business in Manchuria and you will find scarcely a man past fifty years of age and but few over forty-five.

With the younger men in power it follows that the methods of a younger generation are in favour. It may be mistakes are made, the mistakes of impetuosity and inexperience but things do move. One cannot consider the development of Dairen from a fishing village to a modern city with its great wharves, its large and growing trade, the numerous shipping companies that have already registered here seventy thousand tons of newly purchased steamers, the superb equipment and efficient operation of the South Manchuria Railway, the mines with their output of 7,000 tons of coal per day, one cannot consider these without seeing that the younger men are making good use of their heritage of power.

Turning to the very young men, one notices that the uniform of the student

class is not much in evidence. On the other hand men who have worn the blue of the middle schools and, indeed, the square cap of the university are to be found everywhere and in every kind of business. The young men of Manchuria are more than usually well educated.

It has been charged that the Japanese community in Manchuria is morally inferior to the Japanese at home. That charge cannot be sustained to-day. It is true that after the war the newly founded Japanese settlements were submerged in the moral wreckage of the war-broken and dissolute men and women more pitiful and more perilous than the wreckage that strewed the brown hills and the frozen plains of Port Arthur and Moukden. It may be true as alleged that even now a million yen a year is spent in riotous living in the city of Dairen alone but these things do not represent aright the Japanese in Manchuria. Released from the restraints of home and custom, supplied with money and brought into unaccustomed temptations to vice many young men have succumbed. It is perhaps not unfortunate that these have gone the pace so fast. The very suddenness of their almost meteoric course and black extinction has been a parable of warning to those who followed to take their places.

A steady sifting of men has gone forward. All the great companies, notably the South Manchuria Railway have aided effectually in this. A share of credit

ought not to be denied the local press which has mercilessly exposed corruption though it is to be regretted that so often the papers show more zeal in pillorying the offender than in reforming the public morals. Each steamer sailing from Japan has brought young men with hope and ambition, brides coming to make new homes, wives and children to rejoin husbands already established. Each returning steamer has carried some of the unfit back to the established environment of the homeland. Suicide and the quick course of disease have likewise borne a part in eliminating the undesirable.

The day of the "mangoro," the vagabond the dead boat and the gambler in Manchuria, is past. He does not thrive in the atmosphere of schools, churches, and the Young Men's Christian Association. And all these are here and well supported by young men. There are the

schools for special training of workmen, clerks, and engineers maintained by the South Manchuria Railway, the splendid government middle and technical schools in Port Arthur, the clubs of the South Manchuria Railway, the well attended school of the Oriental Association, the Young Men's Christian Association with its paid membership of over seven hundred men who are trying to make the most of themselves and their opportunity, the thriving Christian Churches at all the centers of Japanese population, the Salvation Army caring especially for those in most obvious social and religious peril, all these and more that might be mentioned are doing a successful much appreciated work. Much (very much) remains to be done and it is of the utmost importance that it be done quickly but Japan has good reason to be proud of her young men in Manchuria.

The Chinese Young Men's Christian Association, Tokyo

By. R. K. VERYARD.

During recent years Chinese students have become so familiar a sight in Japan, that they no longer attract the attention once devoted to them. Since the immigration started in earnest in the year 1904, when the number was 3406, their numerical history has been a strange one. In 1907 the total reached 15,000, and in the winter of 1911 it went down to 500, since which time it has again risen to about 3500, where it appears to have found a steady level. The quality of the students has varied largely in inverse ratio to the number, and during the boom of 1906 and 1907 the average quality was probably the poorest. With the gradual elimination of those whose aim was, in a few months, to qualify for any position, however important, the remaining students are, generally speaking, men with earnest sincere motives, who are willing to devote periods of years to attaining what they have discovered is necessary to fit them for the occupations they seek. Every subject taught has its adherents, and Japan bears a respon-

sibility of no mean order, as she trains thousands of China's young men for the future leadership of the neighbouring Republic. Besides being a responsibility, here is presented a marvellous opportunity, the full extent of which it is difficult to estimate. That the far-seeing leaders of modern Japan appreciate the importance of these opportune circumstances there can be no doubt.

The Tokyo Chinese Young Men's Christian Association, which was started during the year 1903 in an annex to the Japanese Association, has, during the interim acquired two buildings for its own use, one a dormitory with some public features such as class-rooms, and reading-rooms, situated near Waseda University; and the other a regular Association Building, with the upper storeys devoted to dormitory accommodation, situated at 10 Kita Jimbocho, Kanonji and which are the centres of Association work for Chinese students in Tokyo. From the beginning success has attended the efforts made, and the present time is no excep-

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JAPANESE CHARACTERISTICS



BY

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President Emeritus, Harvard University

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American Association for International Conciliation
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The Executive Committee of the Association for International Conciliation wish to arouse the interest of the American people in the progress of the movement for promoting international peace and relations of comity and good fellowship between nations. To this end they print and circulate documents giving information as to the progress of these movements, in order that individual citizens, the newspaper press, and organizations of various kinds may have readily available accurate information on these subjects. A list of publications will be found on page 15.

JAPANESE CHARACTERISTICS

In the present condition of the Eastern world it is highly desirable that the American people, and indeed, all the Occidental peoples, should come to know well the qualities and ambitions of the Japanese people. Having had the opportunity of observing carefully a succession of intelligent Japanese students at Harvard University, a succession which began in 1871-2, having known personally several of Japan's leaders since the Restoration of 1868 and many Americans who have served in Japan as teachers, and having recently had a favorable opportunity of talking with a considerable number of Japan's leading men on Japanese social conditions, industries, and government policies, I desire to put my observations on the Japanese at the disposition of thinking Americans, through the medium of the American Association for International Conciliation.

The Japanese are, as a race, distinct from other Orientals. They are unlike the Chinese, the Siamese, the Javanese, or the natives of India. Their physical, mental, and moral characteristics distinguish them from other Oriental races; their social and political history has been different; and since the Restoration of 1868 they have taken on Western civilization with a rapidity and a skilful adaptation to their own civilization which no other Oriental nation has ever approached. They have seized upon Occidental law, economics, and science, and made all the modern applications of these knowledges with marvellous alacrity and intelligence. They have built up a great system of public instruction from the primary school through

the university, at first in the higher grades with the aid of many foreign teachers, now replaced for the most part by native teachers. They have learned and put into practice all the Occidental methods of warfare on sea and land, and have proved that they can face in battle not only the yellow races, but the white. They possess in high degree intelligence, inventiveness, commercial and industrial enterprise, strength of will, and moral persistence.

With extraordinary rapidity the Japanese have introduced into their country the factory system, and all the instrumentalities and means for developing large-scale manufactures, transportation systems, and the financial institutions, such as banks and insurance companies, which make possible great industrial developments. They have built many railroads, though not enough, many street railway lines, bought and built admirable steamships for both freight and passenger traffic, established hundreds of banks, introduced into the country insurance of all kinds; and all these industrial and commercial institutions they conduct and operate with astonishing success. Great steamship lines run both east and west from Japan, and far to the south. In all these vast undertakings the Japanese have had the advantage of copying models or types already in existence among the Western nations; but they have shown remarkable capacity not only in imitation, but in adaptation of Western institutions and processes to Japanese conditions. In adopting the Western methods of taxation and government finance, they have in some instances bettered Western practice. For example, when the Japanese government decided to substitute the gold for the silver standard, the Japanese leaders studied carefully the experience of the United States in going from paper and silver money to gold, and accomplished in two years a difficult process

which in the United States took thirteen years. Japan learnt quickly and easily the art of borrowing money heavily for war purposes, and also appreciated much sooner than many a European nation has done that she had got to the end of her tether in borrowing. Her factory system is feasible at present, but will soon become impossible; for the labor is done under conditions which do not now exist in any other civilized country, and indeed, have not existed in Europe since the first quarter of the nineteenth century. The Japanese are well aware that the conditions of labor in their factories must be ameliorated, with a resulting increase in the cost of their manufactured goods, and have already adopted laws for the regulation of hours and conditions of labor, the execution of which they have postponed for a few years.

The Japanese have seized upon all the applied sciences developed in Europe and America during the last century, particularly on the sciences subsidiary to medicine and surgery, have established all the means and instrumentalities of preventive medicine throughout the Empire, and have created a well-trained profession of medicine. Their point of view in respect to the prevention of disease and premature death is that of efficiency. They fight cholera, smallpox, bubonic plague, beri-beri, and all the ordinary contagious diseases, in order that the working efficiency of the population may be maintained at a high level. Wherever the government has under control large numbers of men and women, as, for example, in the army, the navy, the police force, the public hospitals, asylums, and convalescent stations, they force changes of diet on the persons under authority. For instance, they mix barley with the rice, or they put more meat or fish into the rations issued. Beri-beri was driven out of the navy by compulsory changes in the rations, whereby

the men got more protein substance in their food. In all such government activities the motive is to increase the efficiency of the army, navy, police, or laboring population. In all their dealings with contagious disease they enforce strictly all the measures of isolation and segregation which the experience of the world has proved efficacious, and they use with the utmost intelligence all the means of prevention, and also all the remedies or means of cure which experience in any part of the world has shown to be effective. These practices prove great intelligence not only in the government, but also in the common people as a whole; and the results of their practices in preventive medicine, in their hospitals and dispensaries, and in their treatment of private cases have more than equalled that of any Occidental nation. Considering that it is only forty-five years since the profound changes in Japanese government and society began, the achievements of the race are nothing short of marvellous. They prove beyond question that the Japanese possess as a race fine physical, mental, and moral endowments. Their dominant sentiment is an intense patriotism, in which pride, loyalty, and love are ardently united. Are they, then, a formidable and dangerous addition to the competing national forces of the world? Is their demonstrated strength dangerous to the peace of the world and to the white race?

The Japanese are not a warlike people, in spite of the fact that they have waged within a few years two wars in which they took the part of invaders. The war with China and the war with Russia were both in reality defensive wars. Over against Japan on the continent of Asia two huge nations, Russia and China, are in possession of immense territories. Bitter experience had satisfied the Japanese leaders that Japan would not be safe at home on her islands, if Korea

and Korean harbors were in the hands of either one of her immensely powerful neighbors. In those wars the common soldier's motive was an intense patriotism—not love of glory or a natural love for fighting, or a desire for new conquests and possessions.

The Japanese are not a numerous people. They number not more than one-ninth part of the Chinese population, or more than one-third of the population of Russia, and less than one-half of the population of the United States.

They are a homing people. They are commercially adventurous, and will travel far and wide as peddlers, or in search of trade or work; but they are not colonists. The Japanese government has had great difficulties in inducing Japanese to settle in Formosa; and at the present moment it has a similar difficulty in Korea, although the Korean climate resembles that of Japan. A hot climate the Japanese dislike. They would have no more use for the Philippines than Americans have. If a Japanese trader makes money in a foreign country, he will take his family and his money back to Japan as soon as he can. Under favorable conditions, climatic, industrial, and social, a few Japanese might really settle in a foreign land, become naturalized, and let their children lose connection with Japan; but they would be exceptional persons.

When the Japanese go abroad on business, they do not intermarry with women of the foreign races. At home or abroad, they keep their race pure, thus affording a surprising contrast to the white race when in foreign parts. The inexpedient crossing of different races will not be promoted by the Japanese in any part of the world.

The desire for children in a Japanese family is intense. The women are as a rule fecund, and all mothers nurse their babies. Milk-producing animals

having been scarce, the artificial feeding of infants has been practically unknown. The declining or disappearing family is not a common phenomenon in Japan, as it is in France, England, and the United States; a fact which is evidence that the general conditions of life in Japan are now more favorable to the building up of a strong, enduring, and achieving nation than they are in the Occidental countries mentioned. In short, their present civilization is more likely to endure by the century, now that it can defend itself against attacks from without, than the civilization of several Occidental nations. No matter what the intellectual achievements of a nation may be, they will all be lost as time goes on, if the physical bases of the national life cease to be wholesome, and natural child-bearing declines through the effects of vice or any sort of physical degeneracy. No Oriental race seems to suffer as the white races suffer from the alcoholic temptation; and the venereal diseases do not seem to have been so destructive among any Oriental people as they now are among the white races. The dangerous opium habit is Chinese, but not Japanese. The Japanese nation is not threatened, as the American people are, with increase in the number of defectives in mind or body who breed their like without restraint. The physical and moral conditions of Japanese society have not developed this hideous evil, to the existence of which the Occidental nations have only lately awakened. The Japanese have had no such legislation as that which in Massachusetts requires defective children, who have been kept under guardianship until they are twenty-one years of age, to be set free from all restraint at that age, with the general result that the discharged young people fall at once into vicious ways, from lack of experience and self-control.

The Japanese are enterprising industrial people and

keen traders, but at the present day they can be satisfactorily dealt with by foreigners with no greater precautions than are usually taken by prudent men of business in dealing with Occidental peoples. This fact is one of the results of universal education in Japan; for under the Japanese feudal system the trader held the lowest place in the social structure, because in the Japanese view he was not a producer. Good business ethics and particularly the sanctity of contracts have now been taught in all Japanese schools for more than a generation; and the Imperial Government has recognized the importance of commerce and trade in modern civilization by conferring titles and other distinctions on successful and serviceable business men. The American agents in Japan of large American corporations, such as the Standard Oil Company and the Singer Sewing Machine Company, declare without reservation that the Japanese are just as satisfactory people to deal with as the Americans. Casual tourists, who see nothing of the Japanese except in the hotels and in the few shops for foreigners which they visit, sometimes get the impression that much chaffering is necessary in order to obtain Japanese wares at proper prices; but this is not a characteristic habit of Japanese dealers among themselves, and even the foreigner will find it easy to discover in any considerable Japanese city or town shops where the prices are just as fixed as they are in American department stores, and are equally plainly marked on the goods offered for sale. There has long been current among foreigners resident in the Orient the statement that the Chinese are honest, and the Japanese dishonest, and that the Japanese do not trust each other, but employ Chinese cashiers and accountants in their banks and shops. The fact is, that there is not a Chinese cashier or accountant in any one of the hundreds of banks in

Japan. From top to bottom, the employees in Japanese banks, insurance offices, and all considerable mercantile offices are Japanese. It is many years since there was any foundation in fact for the saying common among American and English merchants in the East, "You may sell anything for future delivery to a Chinese, but nothing to a Japanese." Large business in Japan, as everywhere else in the world, is done on credit, and involves being trusted by a multitude of people, and also trusting a multitude. As a rule the mutual confidence is justified; but in Japan, as elsewhere, it is sometimes betrayed.

The Japanese are accused, chiefly by Occidental army and navy men, of intending to "dominate the Pacific," and to seize upon the insular possessions of other nations in the Pacific. There is no truth in these accusations. All Japanese statesmen and political philosophers recognize the fact that Japan is, and always will be, unable to "dominate the Pacific." No one nation in the world could possibly control the Pacific Ocean. For that purpose a combination of at least four powers having powerful navies would be necessary. Five or six powers combined, such, for example, as Great Britain, Germany, France, the United States, Japan, and Russia, or Italy, could do it, and at the same time "dominate" all the other oceans and seas. There are many who think such a control by combination would be desirable. All Japanese leaders recognize that it would be impossible for either Japan or the United States to send an army of a hundred thousand men with their baggage, munitions, animals, and stores across the Pacific Ocean in safety, although the fleet should be convoyed by scores of battleships and armored cruisers. The means of attack at night on a wide-extended fleet in motion, by almost invisible vessels, are now too many and too formidable. If by

miracle such an army should effect a landing on either shore, it could achieve nothing significant, unless promptly reinforced by a second and a third expeditionary army of equal size. The scale of modern warfare among civilized nations is too large for such remote expeditions.

Japan, being heavily burdened with debts incurred in carrying on her wars with China and Russia, could not borrow the money necessary in these days for waging aggressive war on a large scale at a distance—although she might fight successfully a defensive war at or near home. That she could doubtless do, as many other poor nations have done; but her financial condition is such that she will be prevented from engaging in offensive war for at least a generation to come. Moreover, the government and the industries of Japan need all the capital which Japanese merchants, manufacturers, and financiers can possibly accumulate during another generation, for the execution of public works and the expansion of industrial undertakings at home.

The commercial and industrial interests of Japan require peace with all the other nations of the world. There is no interest of Japan which could possibly be promoted by war with the United States or any other nation; and, conversely, there is no interest of the United States which could possibly be promoted by war with Japan. I was repeatedly assured last summer in Japan that such was the opinion of every Japanese statesman and man of business; and many of the gentlemen with whom I talked said that they had never met any Japanese political or commercial leader who was not of that opinion. The entire commerce between Japan and the United States is for the mutual advantage of each country; and the United States is Japan's best customer. War between the two coun-

tries is not to be thought of; and to suppose that Japan would commit an act of aggression against the United States which would necessarily cause war is wholly unreasonable, fantastic, and foolish, the product of a morbid and timorous imagination.

The right state of mind of Americans toward Japanese is one of hearty goodwill and cordial admiration. The Japanese should have every privilege in the United States which the "most favored nation" has; and that is all Japan wants from the United States. Her statesmen by no means desire any extensive migrations of Japanese people to other lands. On the contrary, they want Japanese emigrants to settle in Japanese territories. The Japanese home industries need all the labor that the population can furnish. The Japanese economists greatly prefer to the planting of Japanese capital or labor in foreign lands the recent methods of planting foreign capital in Japan, and the development of Japanese industries at home. This preference is natural and judicious, and it is noticeable that foreign capital is promoting in Japan the new kind of industrial development. When an American corporation, which is conducting at home a successful industry, sells its patents and methods to a Japanese body of capitalists, and then takes a considerable portion of the stocks and bonds of the Japanese company, American capital finds a profitable investment, the Japanese laborers remain at home, and the product of the Japanese industry is sold to advantage in the markets of the world.

Religious conditions in Japan cannot but be interesting to all the Occidental nations whose development has been strongly influenced by the Christian church. Christians of all sorts who take any interest in the Christian propaganda would like to know what sort of a reception Japan may be expected to give to

Christian dogmas, creeds, rituals, and ecclesiastical organizations, Greek, Roman, or Protestant, Anglican, Lutheran, Methodist, Baptist, or Unitarian. The government of Japan maintains an impartial toleration of all the religions which co-exist within the Empire. To the government Shintoists, Buddhists, Confucians, and Christians all stand on the same level, and are equally entitled to protection and freedom of worship. Shintoism is hardly a religion. Any Japanese will say of himself that he is a Shintoist, because he is Japanese. Shintoism gives a strong religious sanction to patriotism; and, like the Chinese Confucianism, expresses itself in veneration for the Emperor and for ancestors. In a Shinto shrine at Tokyo great paper rolls are deposited, which bear the names of the Japanese soldiers from that district who were killed in the war with Russia. Twice a year, in spring and fall, the Japanese nation, by the Emperor, the great state officials, the army, and the navy, goes to that shrine, and venerates the dead whose names are there recorded, because those young men died for their country before they had any children to venerate them. Therefore the nation with religious solemnities and military pomp takes the place of the children that never were born. On those semi-annual occasions the railroads of Japan offer round-trip tickets at greatly reduced rates to the relatives of the dead, that they may attend the ceremonies. The observance recalls Memorial Day in the United States; but the services are more religious in character and more impressive, because the nation performs them rather than the surviving comrades of the dead. That Shinto shrine is the barest possible room. There is no picture or image in it, and no furniture; and the object to which the short and simple ritual there used is directed is a silken screen of neutral tone on which there is no

writing. If such an observance be idolatrous, as some missionaries affirm, it is idolatry without an idol or even a relic.

The Japanese Buddhist finds the transition easy to the Roman Catholic Church, as regards both beliefs and religious practices, or observances. He got his Buddhism as an importation from a foreign country, so that he is not wholly unprepared to accept another importation; but it is impossible to interest a Japanese Buddhist, or a Chinese Buddhist, in the Christian dogmas and creeds which have had high historical importance in Europe and America. He can see no sense in them; and as to anchorites, healers, and saints he finds the Buddhist religion more amply equipped with them than the Christian.

The work of the American and European missionaries in Japan has been greatly hindered by the divisions in the Christian church, divisions attributable to differences in dogmas, creeds, or polity. The Japanese cannot understand such reasons for division, and they cannot be interested in them. If Christianity is to get a strong hold on the nation, it will be in some simple form which relies chiefly on the doctrines that God is love, that men are the children of God and therefore brethren, that the best way to serve God is to serve man, and that a man's habitual conduct toward fellowmen is the best available test of the practical value of his religious convictions.

There can be no doubt that the Japanese field is wide open for the advent of a simple, rational form of Christianity; and it is also clear that the educated Japanese are in search of religious motives adequate to keep the lives of their children pure and strong, and to inspire the nation with the love of truth, and the expectation of unlimited human progress toward universal justice and goodwill.

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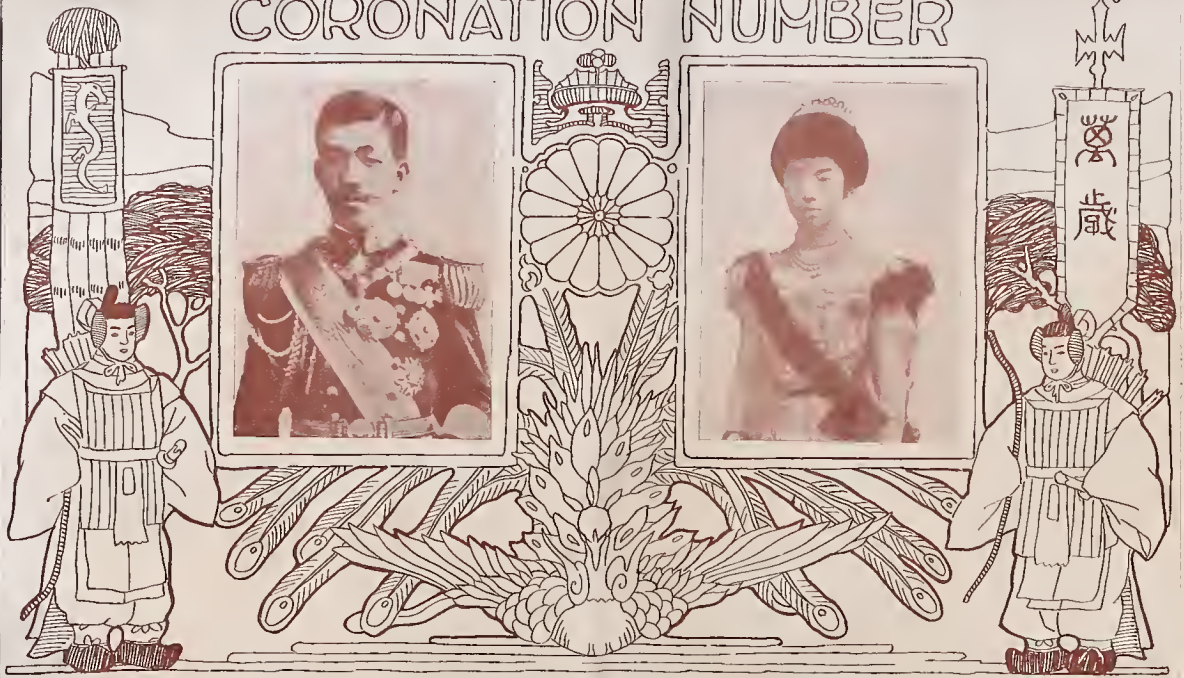
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JAPANESE-AMERICAN COMMERCIAL WEEKLY CORONATION NUMBER



JAPANESE NATIONAL ANTHEM

KIMI-GA-YO

May our Lord's dominion last
Till a thousand years have passed
Twice four thousand times o'er told!
Firm as changeless rock, earth rooted,
Moss of ages uncomputed grow upon it, green and old.

—Translated by Prof. Basil Hall Chamberlain.

CORONATION SONG.

To Yamato's Imperial Throne that lifts on high
And steadfast stands, enduring as the Earth and Sky,
With ancient holy rite where song with prayer blends
Our gracious Lord to-day in majesty ascends

Unto the Gods who guard the Empire's homes and fields
He offers up the rice-grain pearls our rich soil yields,
With golden sake and the rare black goma wine
In stately ceremonial of the feast divine.

So, to our Emperor—"Great Justice" fitly named,
By ev'ry soul in Nippon joyfully acclaimed,
With envoys of the World Powers here our joy to share,
Glad be his heart to-day and long his reign, our prayer.

—Translated by Joseph I. C. Clarke.



H. I. H. PRINCE FUSHIMI
Grand Commissioner
of Coronation



COUNT SHIGENOBU OKUMA
Premier
of Japan

JAPANESE-AMERICAN COMMERCIAL WEEKLY
CORONATION NUMBER

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JAPANESE-AMERICAN COMMERCIAL WEEKLY

Will celebrate the Fifteenth Anniversary of its Founding

On January 1, 1916

and issue

A Special Number On the Day.

Japanese American Commercial Weekly

The Significance of the Mikado's Coronation

K. K. Kawakami

WHEN the late Mikado, the father of the ruling sovereign, was enthroned forty-eight years ago, no courtiers and officials privileged to participate in the coronation felt the necessity of rehearsing the ceremonies so that the occasion might not be marred by any improper conduct or uncomely appearance. The robes they wore at the coronation were patterned little differently from the everyday robes of the court, and they were familiar with the etiquette that was observed on all such occasions.

The half century that has since passed by proved a millennium. In that short period Japan has effected a complete change of her government. She has cut loose from mediaeval traditions and has inaugurated a new social order. She has even said good-bye to the beautiful and picturesque, which invested her country with peculiar charm, and has adopted in their place the material civilization of the Occident based upon the principle of efficiency. And what is the result?

So far from her former moorings has she been removed that to-day her nobles and officials, save the masters of ceremonies of the Court, know nothing of the time-honored custom of coronation. When the Imperial Household announced a few months ago that the coming coronation would, in deference to the memory of the imperial ancestors, be conducted in accord with the ancient traditions of the Court, the personages invited to attend the ceremonies felt that a difficult task was in store for them. For few of them knew how to don the ancient court robes, much less how to conduct themselves as the courtiers of yore would have conducted on such occasions. As the greatest of great days drew near these privileged subjects of the Mikado organized a class for dress rehearsal and for the practice of the various rites which would constitute the coronation.

This is, indeed, a significant indication of the signal transformation which Japan has witnessed in the past few decades. To the new generation which dominates the island empire to-day, the Japan of fifty years ago is like a quaint print of *ukiyo-e*, no longer familiar to the Japan of to-day. The metamorphosis is not confined to the progressive class of people, but is apparent even in the citadel of conservatism, the Court of the Mikado. The Emperor himself, though still revered and respected as was his august ancestors, is no longer shrouded in the atmosphere of mystery which surrounded his father. The modern educational system, that destroyer of social castes, could not fail to influence even the princes and princesses

of the blood, for they, too, must be educated.

Yoshihito, the present Mikado, in his boyhood days, received a liberal education in a modern school. True, he did not go to school with plebeian sons, for he matriculated himself in the Tokio School for Nobles. Nevertheless, he read books, ran races, played ball with boys who, had it been in his father's days, would never have dared to stand face to face with him. It would, perhaps, be too much to say that Emperor Yoshihito is to the Japanese an individuality as familiar as King Edward or Kaiser Wilhelm is familiar to his subjects. But the day is gone, never to come back when the Mikado was simply the Mikado and not a personality animated with desires and feelings common to all humanity.

Not less remarkable than the democratization of the country is the cosmopolitan tendency which it has witnessed in the past half century. Of this

evident. The banquet on the first day is purely Japanese in style. The next banquet follows the Chinese custom. In the final and grandest banquet the covers are laid in accord with the Western manner, and the cuisine is entirely Occidental.

In spite of all that has been said above the ceremonies are marked with simplicity, for simplicity is the keynote of the Shinto ritual which is followed in the festival. The structure where the enthronement ceremony takes place is of the plainest nature, and is modelled after the Shinto shrine which is little different from the modest hut of the mediaeval ages. The robes worn by the Mikado and his attendants are made of equally plain material. There is no gorgeous pageantry. Pomp and grandeur are not the words to characterize such a festival.

The rites of coronation are essentially religious, if we may call Shinto a religion. The Mikado humbles himself

fast, murmuring a few words of reverence and affection for the spirits that dwell there. Professor Hozumi, a distinguished Japanese scholar of jurisprudence, illustrates this characteristic Japanese attitude towards the dead with the ghost scene of Hamlet as played by Henry Irving. "Hamlet, as represented by Irving," he writes, "appeared to me as constantly showing signs of fear and dread, not only on account of the horrible story told by his father's ghost, but for the ghost itself. A Japanese actor, acting the part of Hamlet, would certainly show strong marks of love and respect towards the father's spirit, mingled with the feeling of sorrow and sympathy for his father's fate, and horror and anger at the foul and most unnatural murder."

With the Japanese, Shinto is a religion of the heart, and because it is a religion of the heart it has, and will continue to have, remarkable vitality. In the words of Lafcadio Hearn, "Shinto is the whole emotional life of the race, the Soul of Japan." In the course of its long development, out of unrecorded beginnings, Shinto became at an ancient epoch, and below the surface still remains, a dominant force of Japanese life. Prone to look backward rather than forward, Shinto is essentially conservative. Yet its very conservatism, especially in these days of rapid change and radical innovations, has not been without its advantages. But for the national trait developed by Shinto, the people of Japan, in their rash eagerness to assimilate all of the foreign present, would have committed to the mercy of the winds the whole worth of their own past.

In the glorification of ancestor worship, perhaps, lies the greatest significance of the coronation. Above the apparent change of material life and amid the onrush of Western influence, Shinto stands forth unmistakably as a religion of the heart. It is not only a living source of poetry but a national sentiment of tremendous force. And this sentiment receives now and then a strong stimulus from such state festivals as the coronation. With all its fatal limitations, Shinto as a canon of daily conduct is certainly admirable. Let us listen to the words of Hirata, the modern exponent of Shinto: "Devotion to the memory of ancestors is the mainspring of all virtues. No one who discharges his duties to them will ever be disrespectful to the gods or to his living parents. Such a man will also be faithful to his prince, loyal to his friends, and kind and gentle to his wife and children. For the essence of this devotion is filial piety!"

This is a factor which even Christian propagandists must not ignore. The white harvest which lies before them in the Mikado's land can be reaped without destroying the spirit and practice of ancestorship.



THE SHISHIN-DEN PALACE.

tendency the coronation bears a strong testimony. While the ceremonies follow the traditions of Shinto, the representatives of the Buddhists and Christians are permitted to be present on the occasion. A most radical departure from ancient usages of the Court is the formal acceptance by the Mikado of the English Bible presented by the Christians of America to commemorate the auspicious day. Dr. E. A. Sturge, of San Francisco, has gone to Japan carrying the sacred book with him.

Nor is it only in the matter of religion that the coronation will be cosmopolitan. Look over the musical programme for one thing. At the entertainment following the rites of enthronement, the musical programme consists of selections from the classical compositions of Japan. On the next day the music is Chinese, and on the third day Western geni such as Verdi, Wagner, and Gounod are well represented. Even in the cuisine of the banquets this cosmopolitan tendency is

before the Mirror, the Sword, and the Jewel, the sacred trinity bequeathed by the founder of the imperial dynasty. The Mirror says, "Know Thyself," the Sword says, "Be brave," and the luminous Jewel says "Enlighten Thyself." Bowed low before the sacred symbols of the imperial dynasty and of the state, the Mikado holds communion with the spirits of his forefathers, invoking their guidance in the discharge of the grave responsibilities which he has assumed as the sovereign ruler of the land. He talks to them humbly but lovingly, as if to his living parents.

This particular scene of the coronation is illustrative of the attitude of the average Japanese towards his ancestors. Even in these latter days of materialism almost every household has a small shrine where rest the spirits of the dead symbolized in tiny wooden tablets. Before this miniature shrine or "god-shelf" members of the household, young and old, sit for a few moments every morning before they break the

The Facts about the Great Ceremony

WHEN early in September, a body of Shinto priests ascended Mount Fuji and kindled bonfires on the summit, four millions of the Mikado's subjects knew that the greatest of great days for the nation was approaching.

The impressive rite on Fuji's summit was not a part of the official coronation program, but was arranged by Shinto priests to inspire the masses with the grandeur of the coming occasion.

As we go to press, Japan is on the eve of the great ceremony which has long been looked forward for with great anticipation. On November 8, the Emperor will leave Tokio Palace, driving in full state to the station to entrain for Kioto, where he arrives on the following day. There is another drive in state to Kioto Palace, and the remainder of the proceedings is conducted within the vast enclosure of the palace. The ceremony called the coronation takes place

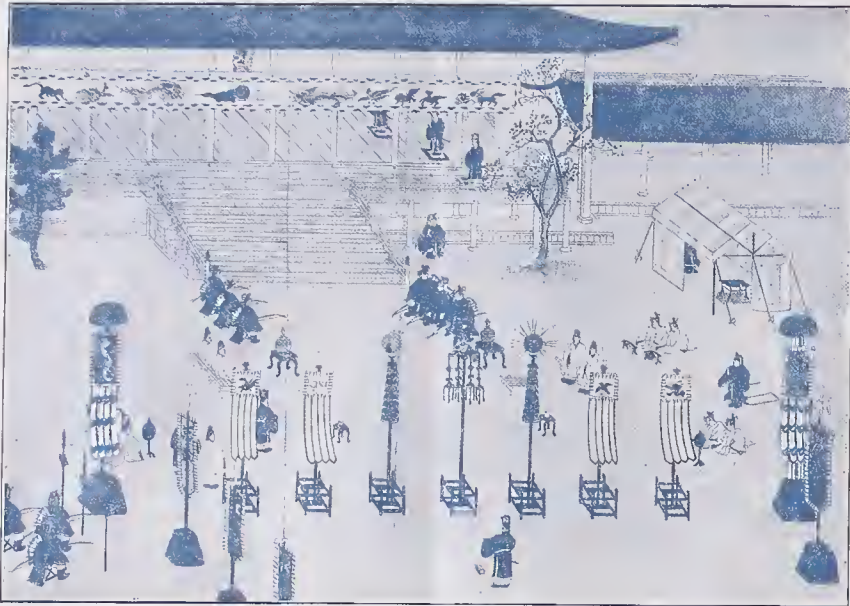
on November 10.

In the morning, after having bathed and purified himself, the Emperor worships the spirits of his ancestors and informs them of his succession. This takes place in a plain wooden pavilion, or temple, into the walls of which, in accordance with ancient custom, no nails have been driven, the fastening being done with wooden pegs and the tough tendrils of the Japanese vine. The ceremony takes place before the Kashiko-

Dokoro or national shrine, containing the mirror, the sword, and the jewel.

It is a perfectly simple ceremony, not differing from the act of worship which every Japanese performs each morning at the family shrine when, with bowed head and clasped hands, he utters a few words to the spirits of his father and all those fathers who have gone before him. The Emperor also announces to

(Continued to page 4)



THE CEREMONY OF ENTHRONEMENT.

THE FACTS ABOUT THE GREAT CEREMONY.

(Continued from page 3)

the imperial ancestor his accession, just as the humblest subject announces to his ancestors any events of family importance of which they ought to be informed. This also is perfectly simple. This ceremony will take place in strict privacy. The foreign envoys and Japanese high officials will be in the large pavilion, but the shrine will be curtained off, and behind this curtain the Emperor and a few straw sandalled Shinto priests will move about in their communion with the dead.

The next part of the solemnity is public, and takes place in a very large pavilion, also new, where the Emperor will meet the envoys of foreign States and the high nobles and officials of Japan. The throne is set within an octagonal pavilion of red and black lacquer, with a gilded cock strutting at the point of every angle on the roof. The Ambassadors will be seated across one end of the hall, the Japanese nobility across the other, Princes of the blood and great officers of state will group themselves around the throne, and Count Okuma will stand at a designated spot near the throne, as the representative of the people of Japan, respectfully offering congratulations and felicitations, as well as leading the three "Banzais"—"Long Live, The Emperor."

The Daijo Festival or rice-offering ceremony, to be held on November 14, four days after the Coronation ceremony, is a ceremony of great importance. The chief feature consists in the Emperor's offering to the spirits of the Imperial ancestors and the deities of heaven and earth food offerings made of the newly harvested rice taken from the sacred rice fields at the Yuki and Suki districts. His Majesty also partaking of the sacred feast. At the same time two kinds of sake, called white sake and black sake, which are made with the rice grown in the sacred rice fields, are offered to the Imperial ancestors and deities. The same white and black sake are also to be served to the guests invited to the Coronation banquet, to be given at the Nijo palace. This sake is manufactured at a hall, named Mikidono, especially built for the purpose in the compound of the Kamo shrine, Kyoto, according to the old Court custom. The Mikidono is an old-fashioned building, very simple in

THE MIKADO'S DAILY LIFE

FOR the forty-five years of his residence in Tokyo, the late Emperor maintained the classical simplicity of Japanese life, except perhaps, in one respect—in the use of Western bedsteads. The present Sovereign, on the other hand, was brought up in a more or less modern style, which naturally has necessitated some modifications in the interior arrangements of the Palace, without deviating in the least from the traditional principle of setting the highest example of frugality to the people. The innermost or private suites of rooms, for instance, were originally lit with candles alone, which are now replaced by gas and electricity. This quaint state of things was partly a case of necessity, because the Meiji Emperor throughout his long reign never left his capital for summer or winter holidays, so that no definite length of time could be found to effect such a re-arrangement as had been done in the front or ceremonial chambers and halls.

A billiard room improvised in a corner is a new feature of the Palace, and some Princess of the Blood, the young Chosen Prince and Lord Chamberlains are frequently seen in the afternoon playing with the Emperor. But the sitting room, ante-chamber and bedroom are furnished in Japanese style as before except for the removal of the late Emperor's bedstead and the putting in of a modern fireplace in the sleeping chamber. In other parts of the Palace, steam heating is now introduced in the place of charcoal fires in braziers covered with wire fenders, which was the arrangement under the late Sovereign. The present Emperor has always slept on Japanese quilts.

style. Its walls are made of wood and the roof thatched with shingles, purity being the characteristic feature of the structure. The water used in distilling the sake is taken from the ancient sacred well, in the compound of the Kamo shrine, whose pure water was used for a similar purpose on the occasion of the coronation rites of many preceding Emperors. The white sake is the common unrefined sake not freed of grounds, which was used in

For bathing, at the court, from time immemorial, a wooden tub and a pail of hot water had been used, not immersion, as in the case of plebeians. In the Imperial bathroom, however, the lacquered tub and pail are now replaced by two immersion tubs, Japanese and European, with mechanical supply of hot and cold water.

While the Meiji Emperor preferred Japanese cooking, particularly of the Kyoto style, which uses more salt than the Tokyo cookery, the Taisho Emperor takes more kindly to Western diet. His breakfast consists of bread, milk and coffee as a rule, the luncheon also is usually yoshoku, but the dinner pure Japanese.

His taste in articles of food is that of a connoisseur, though too liberal to be particular. As his late sire was fond of the bigoi fish of Lake Biwa, the present Emperor fancies the salmon-trout of Lake Chuzenji. During a summer sojourn at Nikko one year, stormy weather made it impossible to catch the fish Imperially favored, and one from a different source was offered the Emperor without any apology or explanation. The first morsel, however, was enough for him to detect the substitution. For reasons of health he does not take any sake but a little sherry or other wine occasionally.

His Majesty keeps on the uniform of the Generalissimo even in private hours, till after the evening ablution when he wears crested kimono and haori with a hakama on. For about two hours in the afternoon, he rides on the course in the Palace gardens. Among his favorite steeds, Fujizono, Dub and Chikatomo are most frequently privileged to carry the Emperor of Japan.

days, and the black sake is made by mixing some stuff of black colour, consisting of ashes of some herbs possessing medicinal virtue. The quantity of the sake to be distilled for the coming coronation rites is said to be about 2 koku (a koku being about 39.70 gallons). The people engaged in the distilling of the sake must observe strict purity and have to stay in the hall all the time until the process is finished.

Coronation honours will be extended

to the aged people throughout the country in the shape of Imperial sake cup. The cups are to be presented to those who have attained the age of ninety and upwards, as souvenirs commemorating the auspicious national event. In Tokyo City alone there are eighty-six persons, who are entitled to enjoy the honour, a woman named Toyo Kumada of Kyobashi, (aged 95) heading the list. The recipients throughout the country will reach an enormous number. The Household Department placed orders for 370,000 cups with the lacquerware makers of Wakamatsu, which is a centre of the lacquer industry.

The aged people will be given special treatment on the occasion of the Coronation festivities, according to the Imperial wish. Tokyo City will, on the day of the municipal celebration meeting at Ueno Park after the Coronation, provide a stand for the benefit of the aged people to enable them to witness the Imperial procession. In Kyoto, too, the municipal authorities will give special facilities to the aged people for witnessing the Imperial retinue on the occasion of the coronation ceremonial.

The cosmopolitan nature of the great ceremony is apparent in more ways than one. To cite a few instances, the banquet to be given on the first day will be purely Japanese in style and cuisine. On the following day the banquet will be entirely Western. Again the musical programme includes Japanese, Chinese and European selections.

The musical programme on the occasion of the first day will be absolutely of the Japanese style, the music to be played consisting of ancient Japanese music, called "Kume" dance, "Fuzoku" dance and "Gosochi" dance. The programme for the third day's banquet, which is to be given in the evening, is of Chinese origin, of two descriptions respectively known as "Banzai" and "Taihei." Modern European orchestral music will be performed at the second day's banquet. The pieces to be played on that occasion have been selected from among the famous masterpieces of noted musical composers of Italy, France and Russia, such as Verdi, Massenet, Bizet, and Serapien, the last named being a Russian musical genius who died several months ago. From the representative masterpieces of these artists are to be selected some five or seven choice pieces to be used on the occasion.



"STRONG HAND" ROLLS BACK THE ROCKY DOOR.

PRINCE SUSANOO SLAYS THE SERPENT.

THE SIGNIFICANCE OF THE IMPERIAL REGALIA

The Three Sacred Emblems

WITH every succession of a new Japanese Emperor, three sacred emblems are invariably handed down to him, as referred to in some other part of the issue,—without the possession of which he cannot claim to reign. These emblems are the Divine Mirror, or Yatai-Kagami; the Divine Sword, or Kusanagi-Tsurugi; and the Divine Bead Necklace, or Yasakani-Magatama.

The history of these Imperial Regalia goes as far back as the mythological "Divine Age," as the tradition denominates it, when the Sun Goddess, Amaterasu-O-Mikami, the ancestress of the Japanese nation, desiring to give the government of the earth to her grandson, Ninigino-Mikoto, proclaimed him sovereign of Japan for ever and ever, and appointed his descendants to rule it as long as the heavens and the earth endure, handing him at the same time the three sacred emblems with this injunction:

"For centuries upon centuries thy followers shall rule this kingdom. Herewith receive from me the succession and the three crown talismans. Should you at any future time desire to see me, look in this mirror. Govern this kingdom with the pure lustre that radiates from its surface. Deal with thy subjects with the gentleness which the smooth rounding of the bead typifies. Combat the enemies of thy kingdom with this sword, and slay them on the edge of it."

Ninigino-Mikoto descended upon the Floating Bridge of Heaven to the mountain of Kirishima, Kiushu. Jimmu-Tenno, who, after having conquered the savages of the country and establishing his capital at Kashiwahara, Yamato, and whose accession to the Throne in the year 600 B. C. marked the beginning of the national history of Japan, was the fourth in the direct line of the descendent from this grandson of the Sun Goddess. Ever since then, each of the one hundred and twenty-two Emperors, who took his seat on the Throne, inherited the Three Divine Treasures of his Imperial Ancestors.

Of the three Imperial regalia, the sacred Mirror is now preserved and

worshipped at the Great Shrine of Ise; the Sword at the Shrine of Atsuta, a few miles from the city of Nagoya; and the Bead Necklace together with replicas of the mirror and sword are enshrined in the "Kashikodokoro" or "Place of reverence" at the Imperial Palace at Tokyo.

THE ORIGIN.

The origin of the three sacred treasures may be traced to the age of the gods as far back, nearly as three thousand years. The Sun Goddess had a brother named Susano-o-no Mikoto, who, the books tell us, was violent in temper and mischievous.

One day his misconduct so terrified and hurt her that she took refuge in the "Rocky Cave of Heaven." Eternal night prevailed both in Heaven and on earth, and everywhere there were confusion and dread.

Thereupon the myriads of gods took counsel together to discuss what was to be done to appease the anger of the Sun Goddess. On the advice of the wisest, they had a mirror made by Ishikori-tome-no Mikoto and a bead necklace by Tama-oya-no Mikoto. A "sakaki" tree was planted before the cave and to the upper branches of the tree the bead necklace was suspended. The mirror was placed in the centre and from the lower branches depended offerings of cloth. A large number of "ever crowing chanticleers" were set before the cave to crow lustily in concert. Bonfires were lit in front of the door and the Amano Uzume Goddess performed a dance while other deities played the great orchestra of cymbals, fifes, drums and harps, and recited a laudatory hymn.

The Sun Goddess, hearing sounds as of merriment, wondered how there should be such happiness outside while she remained in the cave. Impelled by curiosity she opened the rocky door slightly and inquired the reason for the revelry. Amano Uzume replied that they rejoiced because they had found a deity more beautiful than the Sun Goddess, and then the mirror was shown to her. She gazed with astonishment at her own loveliness reflected upon the mirror, and ventured outside to gratify her curiosity further, whereupon the God of Inveinibly, Strong Hand, who was hiding near the "Rocky Door," caught her by the hand and led her into

the open. Another god tied a rope of twisted straw, across the entrance of the "Rocky Cave," and said, "Thou must go no farther than this." The glory of the Sun Goddess once more filled every corner of the universe and all the gods were glad.

Susano-o-no Mikoto was finally banished from Heaven for his misconduct and he descended to this Earth at the province of Izumo.

Wandering in this strange region, the prince came to a river, on the bank of which he found an old man weeping. The Prince asked him why he was crying and the old man told him there lived in the neighborhood a huge eight-headed serpent, which devastated the land and devoured all the fair virgins. All his daughters, except one, had been eaten by the monster, he said, and the youngest daughter was to be the victim that same evening. The prince promised that he would kill the serpent and save the old man's daughter. That night the prince enticed the monster to drink intoxicating liquor set in eight tubs near its habitat, and slew it while it was asleep. As he cut off the tail, the edge of his sword was a little nicked.

Surprised, he examined further, and splitting open the tail he found a sword of marvelous temper. "This is a divine sword. How can I keep it for myself," he exclaimed. He decided to present it to the Sun Goddess. A cluster of clouds had always been seen to envelop the huge serpent, and for this reason the sword was named "Murakumo-no Tsurugi" or Sword of Cloud-Cluster.

So, this sword, with the mirror and bead necklace, which were hung on the "sakaki" tree before the "Rocky Cave of Heaven" to entice the Sun Goddess, constituted the three sacred treasures, which were conferred by the Goddess upon her grandson as the Imperial Regalia of Japan.

EMPEROR SUJIN.

In accordance with the instructions of the Sun Goddess, the Imperial Regalia of Japan was preserved in the Imperial Palace in close proximity to the Emperor's own chamber until the time of Emperor Sujin (97-30 B. C.), the tenth of the Imperial line. He was a man of profound piety. The fear of defiling the sanctity of the Three Sacred Treasures by keeping them under his own roof in too close proximity

to his carnal body, Emperor Sujin removed the Divine Mirror and Sword from his palace and dedicated them in a shrine especially built for the purpose at Kasanui, a village in Yamato, and appointed his own daughter, Toyosukihime, to take charge of them. At the same time faithful copies of the Mirror and Sword were made and were placed, with the original Divine Bead Necklace, in a separate building within the palace. The removal of the Mirror and Sword from the palace to the shrine at Kasanui was in the year 92 B. C.

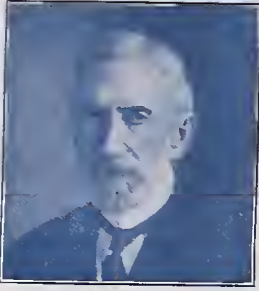
In the reign of the next and eleventh Emperor Suinin, Yamato-hime, his daughter, carried the Divine Mirror and Sword from province to province in search of a better site and finally came to a place on the upper stream of the Isuzu in the province of Ise where she erected a new shrine and dedicated the sacred treasures therein. This was in the year 4 B. C. The Divine Mirror remains to this day at the same place deposited in a shrine which is an exact replica of the first built by Princess Yamato more than nineteen centuries ago.

TURNED THE FLAMES.

About one hundred years after the dedication of the Divine Mirror and Sword in Ise, Yamato-Takeru-no Mikoto, son of the twelfth Emperor Keiko (71-130 A. D.), started on an expedition into the savage and unknown region in the East.

When he found his way into the plain of Suruga the savage chieftains attempted to destroy him by treacherously enticing him into the forest and then setting the underbrush on fire. The Prince, however, drawing the sacred sword entrusted to him by his aunt, cut a pathway out of the danger. The blade of the sword was so tempered that even the flames were turned in the direction of the barbarians who were awed and subdued. From that time, the name of the Divine Sword was changed to the Kusanagi-no-Tsurugi or Sword of the Grass Mower.

The Three Divine Treasures of the Imperial Ancestors which have thus been bequeathed generation after generation since the very foundation of the Empire, will be handed down to Imperial posterity for all time to come, just as the Imperial dynasty shall, "like Heaven and Earth, endure for ages eternal."



THE NEW EMPEROR AND JAPAN.

Thomas J. O'Brien,
Ex-Ambassador.

This month of November will long be indelibly impressed upon the minds of all the people in Japan, because it will witness the official entry into his exalted office of Emperor Yoshihito.

This fortunate person succeeds in the imperial seat, his father of splendid memory, Emperor Meiji, long to be honored—perhaps it may be said, forever honored as an exalted and faithful ruler during a period of forty-eight successive years.

The function of this month is not a new one in the history of Japan. Indeed, it is the one hundred and twenty-second of a like kind, forming an unbroken line covering a period of nearly twenty-six hundred years.

Emperor Yoshihito promises to be a worthy successor of his illustrious father. He has reached the ideal period of a splendid manhood and having been reared in the atmosphere of the Court, the duties and responsibilities of his high office are already well known to him. His private life has been pure and he is happily free from any unfortunate idiosyncrasies of character or temperament which might tend to emperil his important reign.

The life of the late Emperor has witnessed vast changes in the history and government of the Island Empire. From an unfortunate condition of provincial strife, the people, inspired by considerations of patriotism, united in casting off what was useless and harmful in the past and founded in its place a real nation. In lieu of internal dissension under conditions of feudalism, the people joyfully placed themselves under all those restraints which are to be found in states of the most advanced character. The new nation thus born and since developed, has furnished an exhibition to the Western world of an oriental people who have during a period well within the life of an individual, transformed themselves into harmony with the older peoples of the world whose histories relate back to the dawn of civilization itself.

The activities of agriculture, manufacture and commerce were so promptly entered upon that in a period absurdly short, the nation assumed a foremost place in every part of the world. If her just rights were invaded, an army and a navy with the necessary munitions of war, were at hand to successfully repel and conquer. It cannot fairly be said that Japan is warlike or aggressive in its tendencies, and as the well wishers of the country look into her future, only peace and national prosperity can be foreseen.

Japan's nearest approach to the Western world is by way of the United States of America. Both have a conspicuous place on the Pacific Ocean, Japan on the West side and the United States on the East. Between the two lies a vast body of water, free and open not only to the two nations bordering it in a like latitude, but to all the world besides. It is valueless except to furnish a glorious highway for the commerce of the world, and to provide a

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EMPEROR YOSHIHITO AND THE "TAISHO ERA"

Dr. Jokichi Takamine.

President of Japanese Association.

All Japanese, either at home or abroad, hail to-day with one acclamation the happy crowning of their Emperor. His Majesty inspires within us not only the most loyal devotion but love and affection as well. This comes from the knowledge we have been permitted to have of His Imperial Majesty—his personality, education and training. His illustrious father by his very greatness occasioned within us a feeling of reverence akin to awe. There is nothing mysterious about the Emperor to whom we offer our congratulations to-day. Schooled in the Peers School, the new Sovereign is well versed in modern literature and in the affairs of the West. His Majesty is fully conversant with the condition of life ruling among the common people. Many are the stories told that illustrate the profound sympathy His Majesty deigns to show toward his subjects, who, therefore, in turn enjoy the grace of looking up to the Emperor not only with reverence but with affection and love. With such a benevolent, liberal and progressive ruler it is not beyond our power to gauge the features that will distinguish his reign.

With the accession to the throne of Emperor Yoshihito a new era dawns upon Japan. Among the signs of the time the most striking and easily discernible is a democratic tendency. By a "democratic tendency" is not, of course, meant that there is in Japan an undercurrent that makes for the adoption of a republican form of government. Far be it. Japan will ever remain as England a constitutional monarchy. But there is an unmistakable sign of a strong tendency to attach more importance to the voice of the people than heretofore in the conduct of public affairs. The power that has hitherto been invested in the hands of the few is being gradually transferred into the hands of many. Representatives of the people in the Diet are daily gaining prestige before the public eye. The government by a party system is already a recognized principle. The press, too, is growing in power and has begun to wield, as faithful organs of public opinion, an influence which no ministry, however powerful, can safely ignore. Not only in the political field, but in educational and social affairs, we observe the same movement on foot. The status of women also, in the scheme of social life, is undergoing a remarkable uplift.

Another evidence of this growth of democratic ideas is the wonderful increase in the influence exerted by the commercial and industrial classes. This is reflected not only in the phenomenal development of Japanese trade and industry, but in the weight given to the counsels of business men in the management of national affairs. Bold indeed would have been the prophet who would have dared to predict at the beginning of the Meiji Era that before its close there would arise advisors to the Throne and leaders of national movement out of the class whose herit-

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WHAT AMERICANS HAVE DONE

Lindsay Russell,
Member New York Bar; Founder and
President Japan Society.

At this time when the interest of the Japanese people centres about the enthronement of Emperor Yoshihito, it is fitting, perhaps, to see what has been done by Americans to promote the best interests between the two countries.

To me, very naturally, the activities of the Japan Society while not a criterion of what has been done by Americans, at least suggest the desire on the part of some 900 of our citizens to bring more closely together the culture of the East and the West.

The aim of the Japan Society, as set forth in its By-Laws, is "The promotion of friendly relations between the United States and Japan and the diffusion among the American people of a more accurate knowledge of the people of Japan, their aims, ideals, arts, sciences, industries and economic conditions."

During the past year the Society has endeavored to accomplish its purpose by giving a series of lectures on subjects pertaining to Japan, by distributing literature, and by promoting travel by Americans to Japan. We find that many Americans who visit Japan return home missionaries in the cause of close, friendly relations between the two countries. From the Society's inception we have endeavored to bring together, in a social way, prominent Japanese visiting America and influential Americans.

We feel that a great deal has been accomplished through the distribution of two books, unique in international literature, "JAPAN TO AMERICA" and "AMERICA TO JAPAN." These volumes are made up of a series of papers by representative subjects and citizens of the two countries, and no doubt accurately reflect public opinion. The Society has distributed about 3,000 copies of "JAPAN TO AMERICA" and some 4,000 copies of "AMERICA TO JAPAN" among important public libraries, leading editors and newspaper men, Members of the United States Senate and House of Representatives, college presidents and professors, commercial organizations, and people of prominence interested in Japan. As we emphasized the Pacific Coast region in the distribution of these volumes, the anti-Japanese sentiment existing there has, we hope, been partly counteracted.

The Society has also distributed 1,000 copies of the "JAPANESE PROBLEM IN THE UNITED STATES," by Professor H. A. Millis.

In order to keep alive the interest that the distribution of the above books has awakened, we are now distributing our monthly Bulletin over approximately the same ground. While the scope of the Bulletin is somewhat restricted, it serves, nevertheless, to bring before the people each month reliable information and items of interest about Japan.

Our educational work appears to meet the hearty approval of those who have given the situation any thought. This is to a great extent due to the fact that we are not attempting anything radical or antagonistic to American ideals, and



THOSE WHOM THE PACIFIC JOINS

Reitaro Ichinomiya,
Of Yokohama Specie Bank.

The Coronation ceremonies at Kyoto which bring a joyous thrill to the heart of every son and daughter of Japan, and which are viewed sympathetically by millions of well-wishers in America and Europe should remind us of many things. When we look back over the long centuries of authentic history—two thousand years and more—and observe that the Imperial office has been held in one unbroken family line, we get a perspective of continuity unique among the nations of the world. That long line backward portends an equally long line forward, for in the immediate past the Japanese empire has successfully crossed a condition of change remarkable in every way, namely the taking up and applying the material progress of the Western world to the uses of Japan. It is well to note this acceptance of Western culture as a part—a notable part indeed—of our history, but not as the whole of it.

In summing up what the Japanese have achieved in the past fifty years great credit is doubtless the due of Japan, but fifty years may be long or short according as we view it—short in the scale of the life of a race, long in the terms of a generation of man. During that fifty years—long or short—since the opening of the country the momentous changes have been the Restoration of the Mikados to their normal and original position in the State; the promulgation of the Constitution bringing representative government into being, giving through Parliament a great share in the government to the people; the promotion on a vast scale of educational activities that reached not merely the learning of the schools but cover the field of Western science from the lowest to the highest, and mechanical advance in every department of industry and commerce. That period saw the progress made in Japan's banking and monetary systems which underwent several changes, coming in the end to their present unassailable position. It saw, too, the gold standard firmly established. Out of all these came great agricultural, mining and industrial progress, with railroads, shipping and commerce rapidly growing, not counting several other constructive measures put in operation.

When we look back and count the things we have accomplished, comparing the result with what other countries have done in this period of fifty years, it may seem comparatively short; but if we turn to our national and individual aims and find that this progress if after all only a preparation for higher and more effective measures, it may seem altogether too long, and that we

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because the Japan Society is an American organization whose work is directed by Americans.

I feel that the Society has accomplished a great deal toward promoting friendly relations between the two countries, and I hope that as time goes on the work of the Society will reflect even greater credit to its members who have so unselfishly co-operated in making our international relations more pleasant.



THE PACIFIC ERA

Yosuke Matsuo,
First Secretary, Imperial Embassy at
Washington.

I gladly seize the opportunity offered me by the Editor of the Japanese-American Commercial Weekly to contribute a few lines to a special issue of the Weekly in commemoration of the accession to the throne of His Majesty the beloved Emperor of Japan.

Many thoughts crowd in upon me on this occasion, but one that stands out is the world situation just at this moment. No moment in the history of mankind has been so fraught with big issues and momentous potentialities. No one is certain of what the morrow will bring. However, one thing seems certain, whatever the final outcome of the titanic struggle now going on, that is of vital interest particularly to the nations of the Pacific Basin, if not indeed to the whole world, and that is that the international struggles in Eastern Asia will see added fresh impetus and the inauguration of the Pacific Era will be hastened. One need hardly recall the utterances of William H. Seward and Theodore Roosevelt. To a thinking observer of the trend of world events, it has long been patent that the nations have been racing toward Eastern Asia and the Pacific regions, and that the future lies in the Pacific. Every year adds impetus to the race.

The Mediterranean Era declined, the Atlantic Era is already at its height, the Era of the Pacific is just dawning. The European nations are reaching out to Eastern Asia from the West, and there seems not the slightest doubt that their efforts in this direction will be redoubled after the war. America, with her typical spirit of enterprise and young energy that only spring from the new soil and new civilization, would by no means lag behind, but will surely take a longer gait to reach out from the East across the Pacific. One would almost believe that Mr. Roosevelt was not too sanguine when he referred to the Pacific Era as destined "to be the greatest of all and to bring the whole human races at last into one comity of nations."

Naturally, it suggests to us what will be the part to be played by Japan and America in the "greatest hereafter," in this confluence, on a scale heretofore unknown, of the vast international currents, carrying with them the best and greatest of human energy and effort the world has ever known. No doubt the question has been suggesting itself to many of the peoples on both sides of the Pacific, as well as to the foremost thinkers of the world, but it comes back to us, so far as Japan's part is concerned, with a keener sense of responsibility, peculiarly on this auspicious occasion. Illustrious as was the reign of Meiji, with its many memories in which we justly take pride and which make that particular period of our history so endearing to us Japanese, the reign of Taisho presages a future vastly greater and full of big issues and potentialities of world-wide consequence. It will call for the best efforts of every one of us, if Japan means at all



**THE EAST AND THE WEST
ONE IN JESUS CHRIST**

Rev. Charles S. Macfarland,
General Secretary of the Federal
Council of the Churches of
Christ in America.

That there is a rapidly developing good-will between Japan and America, I profoundly believe. A bond of international friendship, founded upon the deepest of interests, and the highest of mutual ideals, has been deeply established between the churches of Christ in Japan and the churches of Christ in America.

This friendship is not primarily developed by means of statecraft and diplomacy. Indeed these are often very apt to seriously hinder and impair it. The real forces that have been bringing the nations together have been those of individual and group relationships. The nations must have some power that will transform their feelings, their jealousies, their passions, and open their eyes to our poor little racial distinctions. God does not look upon man as belonging to either nations or races. He means that nations shall help each other, that their relationship shall be that of the mutual exchange of gifts. The Golden Rule of Jesus applies to all the nations and races of mankind. True Christianity knows no east or west, no Occident or Orient.

The finest feeling between the two nations has been engendered and developed by our Missionaries. They are loyal to Japan, they believe in Japan, and are often its defenders, and the new and still better relationship which is to come will come through their ministrations. It was at the request of these Missionaries that the Federal Council of the Churches of Christ in America sent a Christian Embassy, consisting of its President, Shailer Mathews, and its representative, Rev. Sidney L. Gulick, to the churches and to the people of Japan, with a message from which I quote these words:

"We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation with its notable achievements in the arts and sciences. With eager hand you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendent significance of moral values. In the industrial, intellectual and moral fields of your activity, America has noted your unwearied progress.

"But our deepest interest and sympathy have been evoked by the numbers of those who have been reaching out eager hands to God. Beyond all else the spectacle of so many in Japan, seeking after a deeper and stronger spiritual life, has moved and still moves our hearts. It is with such sympathy toward you, beloved brethren, that we send our messengers to you.

"We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the



THE PROGRESS OF JAPAN

T. C. Takami, M.D.

Truly, "absence makes the heart grow fonder."

While the greater portion of my life has been spent in the United States of America, yet my boyhood love and affection and my patriotic loyalty for my Fatherland, the Empire of Japan, not only remain instinctive in me, but grow stronger.

Since I ceased to dwell in my native land, Japan has waged two mighty wars—one with China, in 1895, the other, with Russia, in 1905. The result of the former war was Japan's introduction to the western world—a revelation to that world that there was in truth, in Asia, such a country as Japan. The result of the latter war was Japan's entry into recognition of it, by the nations of the earth, as one of the five great Powers. Japan, having suppressed the mighty Power of Germany in Kio-Chiau, now, strangely enough, finds herself playing the part of guardian of the Asiatic interests of England, France and even Russia—her former enemy at arms.

So that, within but a quarter of a century, Japan, from being almost unrecognized as a nation, has risen to be the mightiest empire in all Asia—so great indeed that some of our American friends have gone so far as to allow themselves to express the thought that she might some day invade the territory of the United States.

But, the progress Japan has made, in so short a time, may be almost wholly credited to that great man, who for years swayed its sceptre—our late Emperor Mutsuhito—to his great wisdom and to his power and ability to so hold, in concrete unity, the various elements of the nation, as that an advancement was secured, during his reign, unparalleled in the history, not only of Japan, but of every other country in the world.

Now, her people are celebrating the coronation of a new Emperor—the son of this remarkable Preregnant, Mutsuhito, the maker, as may be truly said, of our new Japan. The ascending Emperor, born on August 31, 1878, the twelfth year of Meiji, and reared in an atmosphere which compelled a thorough acquaintance with all the affairs of the new Japan, was yet bred, in many respects, on the lines of western civilization. It is most fortunate, therefore, for Japanese everywhere that so illustrious a successor comes to their country's throne.

May his reign be ever blest; his country, under his guiding band, move steadily onward; his people be preserved in peace and prosperity; more cordial international relations be secured; and a settlement, of what has sometimes been referred to as our "American issue," be speedily and happily effected. Then shall Japan, once again and ever after and unreservedly, hold the United States, in honor and respect, as the land of liberty, of freedom and of righteousness.



JAPAN'S MISSION

Jeremiah W. Jenks,
Director of the Division of Public
Affairs, New York University, and
of the Far Eastern Bureau.

The full significance of the coronation of Yoshihito as Emperor of Japan is without parallel in recorded history. Seeking the nearest parallel, we must take our minds back to the pre-Constantine period of the Roman Empire, when the emperor functioned not merely as the head of the state, but as the visible embodiment of the Roman theocracy. His Imperial Majesty of Japan ascends the throne of his fathers not alone as the constitutional monarch of Dai Nippon; accepted and revered by his people as the heir direct in an unbroken line from Jimmu Tenno who founded the dynasty 2,575 years ago, but the intense patriotism of his subjects still preserve the tradition of descent from Amaterasu O mi Kami, divine goddess of the sun.

To-day, in face of world-wide convulsions within the social order, revolts against the authority, Japan's Spartan fealty to her old beliefs, her old traditions, is significant. The wedding of these beliefs to evidences of actual occidental modernization which will be symbolized at the coronation renders the event doubly significant. The spirit of the Samurai still lives, though the armor is changed.

America, democratic to the core, can and does sympathize very strongly with this tenacity in the cleaving to old beliefs, old ideals. It is the hope of those Americans who are most interested in Japan and Japanese progress that the evolution of the Japanese people may be accomplished in consonance with those ideals typified by the most heroic pages of Japanese history. Bushido, the ideal of the stainless mind, the conscience without a prick, the heart dauntless and unshamed—long may these be preserved to Japan!

But changed times bring new responsibilities, new desires, bigger, broader views. Americans sympathize most wholeheartedly with the aims and aspirations of those great Japanese leaders who stand for a real and not a false interpretation of the rights and the needs of humanity. What is the mission of Japan? Count Okuma stated it recently in an article which has given rise to much earnest thought and speculation. He says:

"The mission of Japan is to bring about International Civilization. Japan alone has been able to meet Occidental civilization and utilize it without detriment to her own, thus harmonizing the two.

"Japan has faced the flood and has not been overwhelmed. She has revealed marvelous powers of assimilation and adaptation. If she maintains the method and the pace she has begun, Japan stands the best chance of all nations to become the Harmoniser of the East and the West."

That is a great, a worthy ambition, and so long as it is prosecuted without disregard to the rights of others, Japan will merit the emulation and not the enmity of other nations. But it must be remembered that to no man, or to no



INTERNATIONAL MORALITY AND JAPAN

Itsuo Hamaoka, Ph.D.,
Representative of the Bank of Japan

On November 10, in the City of Kyoto, Japan, takes place the Coronation and Grand Festivity in honor of the Emperor. It is the occasion of general rejoicing and happiness, and for a few days the people will vie with each other in showing their respect and love for their ruler. A few words on the relations between the Emperor and the people will enlighten us as to the reasons for this nation-wide celebration.

To the people, their Emperor is not only a ruler of their temporal concerns, he is a father, a kind parent, continually sacrificing himself for them, stimulating by his leadership their efforts to benefit themselves, fostering their endeavors to retain the national honor and their position as one of the great powers of the world. Their interests, their welfare, their good are his heart's desire, and with that parental feeling which for the last thousand years has characterized the rulers of Japan, he concerns himself with their most trivial affairs. In turn, his people naturally look to him for guidance, render him that spirit of filial love and respect which they imbibed in their earliest days, and give him the homage and reverence of good children to a kind parent.

It was the dawn of a new era of progress in the history of Japan when her relations with the other countries of the world became more intimate through the efforts of the United States, whom the people recognize as the promoter of the new spirit of national progress which has astonished the rest of the civilized world. It was then she became an efficient member of that great body of nations which unites the powers of the world in one international family. It was but natural and proper that Japan should join this universal family of nations, there being an inborn spirit in her national soul, inclining to family-like relations with whatsoever country she has dealings.

Japan's influence on this body of nations have been beneficially felt, but her endeavors to foster a spirit of international law and morality which would render strifes between nations a thing of the past, will ever claim the gratitude of her sister countries. Even in the wars which she has fought, she has been most cautious not to violate the international law, founded on humanity.

Individual, social, national morality, determine each other, and the higher the social morality, the nobler the nation. Social morality is based on the greatness of the sacrifices which the individuals of society make for each other. If there is to be a high standard of international morality, and if the laws governing the relations of nations with each other are to be observed, there must be mutual sacrifices on the part of the respective countries. By a spirit of sacrifice is not meant an exclusively fair competition in commerce, national attainment, etc., but a due appreciation of the rights of other countries, but a willingness to help others

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THE EMPIRE OF JAPAN AND ITS RELATIONS WITH THE UNITED STATES

George Haven Putnam.

Americans have occasionally taken the ground that the Japanese Empire is a "new state," and in connection with such statements reference is frequently made to the "discovery" of Japan by Commodore Perry in 1854. Americans who have given any study to the history of the Japanese Empire understand, of course, that this Empire is "new" only in its relations with Europe and the United States. It represents, as we now realize, the development of a very ancient civilization. The representative government which now gives loyal support to the Emperor is based upon and is developed from the earlier organizations, which could be described as feudal, and which comprised the nobility and the clans back of the noble leaders. These feudal nobles, with their principalities behind them, were also, although the method was different, as representative of the spirit, the purpose, and the loyalty of the people and of the strength of the Empire, as are the parliament and the provincial assemblies of the Japan of to-day. Japan had developed ideals of citizenship and of education, and had created a great national art, centuries back of the time when the territory that now constitutes the United States was a wild wilderness. I believe that the dynasty whose present representative is the great Emperor, to whom on his coronation all friends of Japan are giving cordial greeting, is the oldest ruling dynasty among the civilized states of the world.

Americans find themselves very generally in sympathy with the present aims of Japan for the development of Eastern Asia and for the protection of this division of Asiatic territory from appropriation and from exploitation by the powers of Europe. We realize that the institution of a just and trustworthy government for Korea, Formosa and for Japanese Manchuria, and the still more important task of organizing the highly civilized but practically defenseless state of China, and of directing and developing the industries of China, can be cared for with a much larger prospect of advantage for the inhabitants of those territories than would be possible in any communities which were taken possession of by the military domination of Germany, or even by the more sympathetic rule of Russia or England.

We recognize, in fact, the right of the Japanese Empire to maintain a Monroe Doctrine for the Asiatic Coast of the Pacific. We judge that great as are the energies of the people of the Japanese Islands, they will find themselves very fully occupied for many years to come in fulfilling the obligations which they are taking upon themselves in this work in Asia. It is well that the Eastern and Western coasts of the Pacific are to be under the control of two peoples so well fitted to respect each other and to sym-



OUR GRATITUDE

Takashi Nakamura,
Consul-General, New York.

The kindly interest taken by the American people in all that pertains to the ceremonies attending the Coronation of His Majesty, the Emperor of Japan, is gratifying to all good Japanese. It makes for that complete understanding which must be the basis of true friendship between nations. It means that in the great Republic of the West, there can be a tolerant, even a sympathetic view of the developing story of an Oriental Empire. It pleases us and we are thankful for it. As such feeling of interest and sympathy advances and flowers, it may be sure of a more than corresponding advance, a wider blossoming in Japanese friendliness. We acknowledge a great debt to America and to Europe. Willingly have they opened their shrines of learning, their laboratories, their factories to our inquiring minds. Our success therein has been the best proof of our appreciation of these privileges. It would please us much now to see a wider spirit of inquiry into our life and lines of thought, our sense of humor and general development on the educational side. And finally we hope in the coming of that day when the West shall take the hand of the East and in the full light of day say: "Hail, Brother!"

pathize with each other's aims as are the Japanese and the Americans.

We Americans desire to express our appreciation also of the fidelity and the courtesy, as well as of the skill, with which Japan has, since its entrance into the comity of nations, fulfilled the international obligations accepted by her.

A noteworthy example of such conscientiousness in regard to relations with other states was given when, some twelve years back, Japan decided to accept membership in the Copyright Convention of Berne, and a few years later entered into a copyright treaty with the United States. Under the copyright relations so instituted, Japan bound its subjects to respect the rights of authors throughout Europe and America, and this concession was made with a definite business disadvantage to the Japanese printers, who had heretofore been free to utilize European and American literature at their convenience.

The citizens of the United States extend their hearty congratulations to the government and to the people of Japan for the maintenance of the ancient dynasty, for the institution under this dynasty of representative government, and for the development of the power and influence of the Empire under the great Emperor who is now receiving his crown.

Particularly do we congratulate both people and ruler that the old-time Japanese standard of good faith and loyalty has been maintained under the new conditions, and that Japan sets an example to the world in the specific and courteous fulfillment of its obligations.



ON THE EVE OF A NEW ERA

George Trumbull Ladd,
Yale University.

When a great people stands on the threshold of a new era in its national life, there is no more appropriate and profitable exercise than retrospect. Of such retrospect the most important part is the fitting recognition of the services to their country rendered by the great men of the era just past. And for this kind of memorial services no other nation has had during the last half-century so many valid reasons as modern Japan has had. For no other nation has undergone so rapid and critical changes—on the whole advancing; and in conducting these changes and bringing them to a safe if not altogether successful issue, no other nation has owed so much to a noteworthy group of remarkable men. In saying this we are not unmindful of the part played by the developing genius of the Japanese people, of the national life in all social grades from highest to lowest. But we simply recognize the plain facts of history when we conclude that, had it not been for the gift from Heaven of two score of very remarkable individuals, one is quite unable to conjecture how the "Old Japan" could have been transformed so securely, and on the whole so successfully, into the "New Japan."

At the head of these great benefactors of the nation, whose memory calls for grateful and reverent recognition, His Imperial Majesty, Mutsu-hito, 121st Emperor of Japan, stands incontestably chief. And this is not simply because, as Emperor, he was the nation's civil and social head, and its revered lord in war and peace. Undoubtedly the era of Meiji owes an incomparable debt of gratitude for its greatness to the character of Mutsu-hito. Succeeding to the throne in most disturbed and perilous times, when a youth of only a little more than fourteen, the late Emperor conducted a small and disunited people through the most critical period of its history to a place in the front rank among the civilized nations. This he accomplished almost as much by what he refrained from doing as by what he actively aided in accomplishing. For His Imperial Majesty, Mutsu-hito, was as wise in his humility and forbearance as he was in his courage and decision, when the time came for him to assert firmly his imperial will. And he was wise in his judgment and in his wish that his people should learn what was valuable and good, from whatever source derived, while retaining what was valuable and good, but peculiarly their own. He was also wise in choosing his Counsellors, and discriminating in criticizing or following their advice. But perhaps the late Emperor was greatest in his unselfish affection for his people and in his self-denying efforts for their protection and their welfare. But there is no need to rehearse the proofs of all this for any one who knows the history of the last fifty years in Japan.

Early in my last visit to Japan, in a conversation with the oldest son of Count Kabayama, I was reminded that no fewer than six of the greatest Generals of Japan were boys together in

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JAPAN UNDER HER NEW MIKADO

Samuel T. Dutton,
Professor, Columbia University.

The enthronement of the Mikado in November will be indeed an occasion of the highest interest and impressiveness. All Japanese citizens whether at home or residing in other lands will turn their eyes with pride and reverence toward their national capital where the coronation ceremony takes place. A thrill of patriotic gratitude will justly be felt for the history which Japan has made and for the high standing which she has gained among the nations.

The people of other lands whose friendship is not tarnished by the unhappy events of the great war will also rejoice that the reign of the new sovereign begins so auspiciously. All that has been achieved during the reign of the late Mikado becomes a foundation upon which can be built the future greatness and reputation of the Empire. The new reign has well begun and it is already possible to predict that in many of those fields of national endeavor, which, in these modern times are considered most worthy, progress will continue to be rapid and permanent. It is not difficult to predict some of the things which are quite sure to characterize the period of Japanese history now begun which will make not only for national welfare but will command the continued respect and confidence of other peoples.

It is clear that Japan has placed great emphasis upon education as essential to national progress and development and her educational system is well adapted to insure strength in every field of human service. She has done wisely in her endeavor to promote both culture and efficiency. Americans note with pride and pleasure that many of those whose names are now prominent in the public life of Japan have been educated in our own colleges and universities. There is probably no stronger bond between the United States and Japan than that which grows out of this fact. It is the men in both countries whose education has made them broad-minded, sympathetic, and tolerant who are to safeguard the relations of the two countries and see to it that the jingo press and unrighteous politicians are not permitted to stimulate suspicion and misunderstanding.

Another prediction which can safely be made is that Japan will continue to hold a high place upon the sea both in peace and war. All important steamship lines on the Pacific are owned or controlled by her, and her merchant marine is likely to be developed more and more as the years go on. In the general field of commerce and industry she has already shown her energy and ability. Her foreign trade is increasing and is a dominating force in the Far East. She is likely to reap great advantages by reason of her favorable position.

In the field of national relations Japan has made a worthy record and many



LONG LIFE TO THEIR IMPERIAL MAJESTIES

Hamilton Holt,
Editor of The Independent.

I feel it is a great privilege to be invited to say a word in your Coronation Number, celebrating and commemorating the enthronement of the Emperor and Empress of Japan.

The reign of Emperor Meiji was perhaps the most remarkable reign that has taken place in any nation at any time. During this period Japan emerged from a mediaeval nation to one of the five great powers of the world—measured by any qualitative standard—and tho' perhaps the oldest nation in the world, Japan has apparently only begun her history.

I hope that it will be the destiny of Their Imperial Majesty to live long enough to see China grow into a great power, living on the most cordial terms of amity with Japan, and a League of Peace formed among the nations to inaugurate peace on earth. Japan by maintaining her own peculiar and admirable civilization and grafting upon it the best of Europe, and the New World, is destined to play a great role in the future civilization of the world.

charges of insincerity and injustice made against her are found upon examination to be unfounded. There is increasing belief in both countries that America and Japan will find a way of smoothing out all difficulties which have affected diplomatic relations.

Among all the hopes and expectations with which the Christian world views the reign of the new Mikado there is none more important than that religious toleration and breadth of treatment accorded to all religions may be continued. In this regard Japan stands out with great contrast to some other nations. Christianity has already gained many friends and adherents, and is it too much to hope that Japan may come to be numbered among the nations whose people look with faith upon Jesus as the greatest of all teachers and as the true Redeemer of mankind?

In the face of the greatest tragedy that the modern world has ever witnessed, two strong Powers, one in the East and the other in the West, are pursuing their course with all the calmness and composure that is possible under the circumstances. The one has been drawn into the struggle in a limited way; the other is trying to do an almost impossible thing, that is, preserve neutrality. The calmness with which these nations are comporting themselves gives much promise of a long era of peace when once the war is over and the world settles down to take an account of past errors. A long period of recovery and healing must follow, and it is here that the nations who have suffered least can show their true worth in the international realm.

May the reign of the new Emperor of Japan be glorious in all the ways that make for material, civic and moral achievement as well as for the strengthening of international good will.



CORONATION AND METAPHYSICS

Masuji Miyakawa, D.C.L., LL.D.

The investiture with the Emperor, the prerogatives, and the sovereignty, at Kyoto, to-day at the Coronation ceremony, stands for the picturesque expression of the temporal thought of the people of Japan. The foreign ambassadors, ministers and envoy extraordinaries vie one another at the ancient capital of Japan, to attest the sincerest appreciation of their respectively sovereigns and peoples, that in which the world's civilization of modern times manifests their ideal.

When Japan had emerged from her peaceful seclusion into the commerce of the world, involuntarily by the forceful invitation of the civilized nations, half a century ago, she was told that her nation was not a nation, but semi-civilized. Extra-territoriality, the international nomenclature of the modern civilization, deprived her the inheritance and inalienable rights of Japan's national autonomy. The advanced nations agreed in thought that Japan was a dangerous country and denied her the accustomed place in the sun which God gave her people more than twenty-five centuries ago. It was so dangerous that before opening the country, Japan and Japanese mostly spent their pastime in the exercise of wooden shanpans and bamboo swords; their ideal of life was the tea drinking ceremony, and they spent their time and money mostly, also, in seeing the moon and looking at the flowers. These were the means by which the Japanese secured the blessing of liberty, happiness and prosperity for themselves and their posterity.

Less spiritual and more material, often all material, state of mind of the civilized nations in Europe and America, recast the Oriental infantile nation into their way of thinking when Japan was allowed to resume her national autonomy after killing more Chinamen in one land battle than any one battle in Europe, and later recognized her station as a first-class power with the ambassadorial representation, after sending to the bottom of the sea of Japan more fleets of battleships of Russia in one naval battle than all naval battles since European war began.

Incontrovertibly all the nations of the earth admit, and none deny, that the Japan of to-day is the image of the best models which the Japanese people abroad had been instructed. At the result of the lessons at Europe and America, she has become excelled that in which Japan leads all other nations in the centralization of the power of the people in the sacrifice of their individual life, liberty and happiness, at the altar of material unity. No nation is like the Japanese nation and no people is like the Japanese people when it comes to the question of their loyalty to the Emperor and their love for their country. The Japanese patriotism of self-abnegation withstand the heaviest assessment in the world in the maintenance of the vast conscribed soldiers and the fleets of the battleships whose efficiency defies the universe. This means at once that she is in the shoes of England and



THE CORONATION AND AMERICA

David Starr Jordan,
Chancellor, Stanford University

I take pleasure in contributing my little part to the celebration of the great event of Japan—the coming coronation of the Emperor and Empress at Kyoto.

I feel that this is an opportunity to speak for the traditional friendship of Japan and the United States, two great nations who must be near and nearer neighbors for the next thousand years, bound together by an ever-narrowing sea.

The little differences which may seem to separate us are temporary and unimportant, if met in the spirit of justice and friendships. These are but ripples on the surface of the sea. The depths are undisturbed.

Germany, and picture out vividly the shining example of modern civilization and annihilation.

In carrying out the Imperial Rescript in 1868, that the Japanese people "go out into the world and learn the best teachings of the enlightened nations," many had been studying the best conduct and ideals beyond the seas. They brought back home the result of their observations and were impressed with the fact that in many homes in Europe and America, even at the breakfast table, prayers were offered to God, Life and Good. But in practice Europeans and Americans are constantly worried about their dress and their appearance, what to eat and drink, contrary to the teaching of God, Life. Notwithstanding the teaching that God is omnipotent and omnipresent, in practice they limit God, good, and endeavor to appropriate all to their exclusive use, and the worst is their fear that someone might compete in the taking of God, good. In Europe and America, a village, city or community dedicate their four corners to the Worship of God, Truth, Love. Even the government conduct begins with prayer to the God of Truth and Love. But in practice the nation keeps so-called national secret and watch out or send out the spies. Their idea of Love of Neighbor and Truth of God are interpreted to mean the Truth and Love of incessantly manufacturing the explosives of wholesale slaughters and depend them upon the size of guns and amount of destructiveness. The Americans, Europeans and Japanese also, seem always afraid of anything and everything they can think of; they individually, nationally and internationally fear even the shadow of one another.

Japanese-American Commercial Weekly of New York, the representative publication at Atlantic seaboard, in commemoration of the coronation ceremony issue the extra edition with the articles of its readers and leaders of thought. The writer is glad to accept its invitation on one condition, that in which he asks the people of Japan, America, and of the world, to renew their minds as the Emperor is renewed by the coronation and the civilized world is renewing its relationship. Let each and every individual one of us



GREETINGS TO THE EMPEROR.

William Elliot Griffis,
Formerly of the Imperial University,
Tokyo.

To the illustrious son of Japan's Emperor, Mutsuhito the Great, we, who dwell under the gracious reign of the father, can, with no shallow emotion, but with the deepest sincerity, waft congratulations to the sovereign who reigns in the era of Great Righteousness.

From the third year of Meiji, when the writer, as the first of the *O-yatoi*, invited from a foreign land, to serve Progressive Japan, to the fourth year of Taisho, what a record of national progress! Does the world's scroll of history show a parallel?

Yet it is not alone in external or material splendor that Nippon's steps of progress may be traced. Think of the moral uplift of "a nation within a nation," when the Emperor graciously conferred citizenship on nearly a million outcasts!

What an amazing vista was opened, when feudalism was abolished, and all avenues of promotion opened to the diligent and persevering, without regard to birth or class!

What a boon was popular education, which has raised Japan to an intellectual level, unique in Asia, perhaps unexcelled in the world!

How grandly patient under humiliation, how magnanimous in adhering to treaty stipulations, how faithful to plighted word, how unquailing in her determination to hold her own among the nations has been Dai Nippon, ever since we Occidentals have known her through the train of influences following upon the peaceful armada of Perry, appointed and sent out by President Millard Fillmore!

Yet, in large measure, the secret of the wonderful national advance of the nation in the Meiji era, lies in the character and energy of Mutsuhito the Great!

We who knew him, even in his early manhood, send greetings to his illustrious son, who during this month of November, 1915, will be entrusted with the Imperial Regalia, Mirror, Sphere and Sword. We pray for the health, power and prosperity of the Emperor and Empress, and for the unmarred permanence of the friendship between the two nations, Japan and the United States. May the young Emperor who now stands in his father's high place inherit all the virtues of his honored parent!

And to the Great Guardian Spirit of both countries and of the two Emperors of Meiji and Taisho, be supreme praise and honor!

EMPEROR YOSHIHITO AND TAISHO ERA

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age from feudal days was none but contempt. But we find to-day many influential members of the Cabinet, some of whom have led business careers and others who have represented the press. And among those who are most active at the present moment in the movement to secure for Japan her proper international status we find directors of banks,



JAPAN AND AMERICA

Dr. Shailes Mathews,
The Dean of the Divinity School,
University of Chicago.

The friendship of the United States for Japan has become one of the great forces of history. On this basis there should be erected the practice of the mutual giving of justice by each of these two nations to the other. It is highly desirable that our international relations should not be limited to diplomacy but that there should be a constant interpretation of one nation to the other by those who have no political position and whose motives are not subject to any suspicion. Public opinion in the United States as well as in Japan should be educated to an appreciation of the peculiar problems which each nation must face both constitutionally and economically. The first great necessity in the permanent friendship both of individuals and nations is a sympathetic attitude toward the difficulties as well as the successes of all the parties involved.

In my recent visit to Japan I became convinced of the sincerity of the desire of the leaders of Japan to maintain this friendship with the United States. I frankly expressed there my opinion regarding some of the sources of the misunderstanding which existed between the two nations and was greatly pleased with the corresponding frankness with which these leaders expressed their opinion on the same matter. I believe that a way will be found for the proper adjustment of the relations between these two countries, and the sources of irritation which have arisen in various sections of the two nations may seem to be after all only passing phases which cannot survive the widespread feeling to give one another justice, which I believe exists between these two great nations. Japan, like the United States, is entering a new epoch of international relations. What reconstruction will follow the present war in Europe no one can tell, but it is beyond question that the relations of the East and the West will be closer than in the past. Japan and the United States have the unique opportunity of co-operating to establish a new type of diplomacy, which shall believe that all things can be adjusted between friends if each will be patient with the other. "Tokino Mondai"—it is indeed a motto for all those of us who seeing present conditions see also future adjustments.

railroad and steamship companies and other important industrial firms.

This democratic tendency is, in fact, fostered by the liberal leadership of the Sovereign who is crowned to-day. Many of the Imperial Proclamations and Edicts issued bear witness to the fact how dear to the heart of the Emperor is the principle to conduct national affairs in accordance with the wish of the people.

The growth of democratic ideas and of industrialism is, however, only a phase of one cardinal feature that will no doubt characterize the Taisho Era, which will unfold itself, we believe, out of Japan's determination to enter heart and soul into the world movement; to

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THE CORONATION AT KYOTO

Harry Pratt Judson,
President, Chicago University.

All Americans are interested in the festivities which are to occur in Kyoto in November. The Coronation of the Emperor is much more than a mere occasion for elaborate ceremonial. It marks the permanent transition from the old to the new in the history of Japan. Remarkable events of the Meiji reign constituted an epoch in the progress of the world. These events were not ephemeral, and have not been accompanied by any retrogression. Japan formally takes its place among the nations which aim at progress and at the greatest happiness of humanity. The United States and Japan, the two powers whose home lands border on the Pacific Ocean, have in their hands to a large extent the peaceful and orderly development of society on those shores. Americans therefore will confidently hope and expect that the history of the new reign will increasingly show the goodwill between the two countries which will make their respective influence far greater as the years pass.

THOSE WHOM THE PACIFIC JOINS

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have really been moving too slowly. However, from whatever angle we observe it, we should combine to regard it only as the period of preparation. It was the period of experiment and assimilation. Now is to come the long stretch of real development and working out of national, racial and individual ideals.

The United States need a strong and reliable neighbor, financial and otherwise, on the other side of the Pacific Ocean, and may confidently look forward to finding such in Japan for larger future profit pecuniarily and of firmer fibre nationally to sustain the comity of international relationship and to meet which the present relations should be more closely welded, that the highest mutual benefits may accrue. This spirit on both sides of the ocean would result too in profitable co-operation in many enterprises.

When we bear in mind the history and mass of all round development in the United States we behold a marvellous rate and sum of growth in material power, and it is to be noted how magically the war in Europe has quickened the economic pace, and Japan and the Japanese at home and in this country should observe carefully these ever-growing activities in the United States and recognize in these new conditions a higher standard than that which has been held heretofore and turn to the advantage which a truly mutual sympathy and active understanding would demonstrate to the advantage of both. As a result America from one side and Japan from the other would meet half way, and out of this would come a solution of all questions and the joint advance in peace, progress and prosperity of those whom the Pacific Ocean joins.

THE EMPEROR

Alexander Tison,

Formerly of Imperial University, Tokio.

The coronation of the sovereign in a dynasty which reaches back in unbroken line to the immemorial past touches the imagination. All who have at heart the orderly progress of society are thrilled by the great example of Japan. The eyes of the world will be on the solemn ceremony by which in the coming month Japan is to invest her Emperor with the outward symbols of power and sovereignty. The Emperors of Japan once lived behind a veil, but now they live in the open. The Restoration of the Sovereign to the substance of his power, while taking nothing from the reverence which still surrounds and safeguards the throne, has made the Emperor a familiar figure to his loyal subjects. All men, whether Japanese or not, were deeply impressed by the great Emperor who has just laid down his sceptre. The personality of the new Emperor, who has so auspiciously entered upon his reign, is not without interest to us in this country.

His Imperial Majesty Yoshi-Hito, soon to be crowned as the one hundred and twenty-second Emperor of Japan, was a boy of nine, as we in America count ages, when I first saw him in 1899. Prince Haru, as he was called, had already been named heir apparent to his illustrious father, who had then just promulgated the new Constitution and summoned for the first time a national parliament. A little later the heir apparent was formally proclaimed Crown Prince of the Empire.

Across the way from where I lived on the pleasant slope of the Suido in Tokio was the residence of the General who had been made tutor to the Prince. I often saw Prince Haru as he came and went. Whether he lived in this house or was accompanied a frequent visitor I never knew. His coming and going were entirely simple and free from show of any kind, and yet it was plain to see that he was no ordinary boy. Later when in school the Prince would come to the athletic games of the University students in what was once the old feudal Yashiki of the Lord of Kaga. At such times he was accompanied, not merely by some members of his entourage, but usually by several boys of his age from the Nobles School in Tokio. The future sovereign got his interest in the Imperial University by good right, for the Emperor attended its graduation ceremonies and made visits of inspection to its buildings and plant. The Empress also showed keen interest, more particularly in the Medical School of the University which greatly benefitted by her enlightened generosity. The young Prince, therefore, was but following in the footsteps of the Emperor and Empress in his regard for this institution which more than any other in Japan stood for the life of the mind and the spirit. This early and sympathetic interest in whatever went to make the true greatness and power of an enlightened nation has increased with the increments of power, which have come to him who is now formally to be seated on the throne of his ancestors.

All that we know is of good omen. Happy is the lot of Japan; happy in her form of government; happy in her ruler, who has chosen "Great Righteousness" as the emblem of his reign. The stage of the world is set for great things. Clouds and darkness are round about the future. Clouds and thick darkness even now cover the fairest portions of the earth. One thing, however, would seem to be clear: Japan, under the wise and benign sway of her present Emperor, is to copy fair her past and so make large and permanent additions to her ancient heritage of honor and renown.

A Review of the American Japanese Trade

Its Bright Prospects and Possibilities of Expansion

Situated as they are on either side of the Pacific, the geographical positions of the United States and Japan has brought the two countries into close diplomatic and commercial relations. We are much indebted to America in many ways for her kind guidance in assisting us toward the achievement of a new Japan, for which we shall always be truly grateful.

There is no doubt that if America and Japan should promote a greater degree of exchange in their better products, which are the crystal symbols of their civilization and achievement, or indeed any product that can be admired and used, the tendency would naturally be to create a deeper measure of mutual respect and affection between the two nations.

There are many things made in America which Japan needs and is not now importing to any appreciable extent. In the same way there are a great many goods which Japan can supply to the United States. Already America gives her cotton in return for silk; but there are many other characteristic products that could be exchanged with equal facility and profit, and which would help to bind the two nations more economically together. With the opening of the Panama Canal relations between the two countries must take a new turn; and there is no doubt that commerce and trade will have much to do with their mutual destiny.

JAPAN AS A MARKET FOR AMERICAN GOODS.

The growth of trade between Japan and America has been almost phenomenal. Imports, which in 1877 were only \$850,000 in value, rose to \$13,500,000 in 1897; and now the value of imports has reached a total of \$60,000,000, from 17 to 20 per cent of all imports to Japan. With the constant increase in the Japanese population and the rise in the standard of living, consumption is growing at a rapid rate, causing ever extending markets for American products. Imports from Europe having been to a great extent cut off by the war, Japan hopes that trade with America will hereby be accelerated. Indeed the prospects for further demand for American goods in Japan are very bright.

Japan's biggest demand continues to be for raw cotton, of which she imports \$30,000,000 worth every year, which is equal to one-half of her total imports from America and equal to about one-third of her total cotton imports. As the demand for fine yarn is increasing there is no doubt that the import of American cotton will also increase. This will be further benefited by the cheaper freight rates brought about by the opening of the Panama Canal.

Petroleum is her second most important import from America. She takes about 40,000,000 gallons a year, valued at about \$4,500,000, being about 70 per cent of her imports of that article. The rest comes chiefly from the Dutch East Indies. Owing to the increasing use of electricity and the rich oil wells of Japan it is probable that imports of petroleum will decrease; but as it is used for motive power its future may be more promising than now appears.

In iron and iron manufacturing there is room for a vast import from the United States to Japan. The most important now in demand are iron pipes, rails, bars, angle-iron and nails. In

the past a great portion of such imports came from England, Germany and Belgium, but this trade having been interrupted by the war, there is every prospect of its being opened with the United States. At present the import of iron piping from the United States amounts to about one and a half and two and a half million dollars a year, half of the total of such imports. The constant increase in the use of gas in Japan causes a big demand for piping. American pipe is liked because it is more malleable than that from other countries.

Her total imports of rails reach a value of some \$2,000,000 a year, about half of which comes from the United States; and more would come if the American rail were not higher in price than the German; yet the former has the advantage in strength and weight, and is very suitable for electric railways. German light rails are usually below 30 pounds to the foot, while American are from 30 to 120; consequently the German rails are used mostly for Japanese light railways. The growing industry in electric railway enterprise in Japan promises to make the demand for rails continue.

In iron bars, plate and strap iron her imports in 1912 were \$18,800,000, chiefly from England and Germany, but owing to the war the import has suddenly fallen to \$12,000,000, which will give some impetus to imports from America. These goods are more and more in demand for the construction of buildings in foreign style. In nail imports are decreasing, owing to domestic manufactures. But in various kinds of machinery there is room for further imports. The annual value of present imports is about \$15,000,000, one-fifth of which comes from the United States, the rest from England, Germany, France and Belgium. The war having reduced the import there is a chance for America. Among the more important of such machines are electric generators and motors, sewing machines and lathes. Agricultural implements, gas meters, cranes, pumps, steam boiler and turbine engines, steam engines and paper-making machinery are also imported. In locomotives and railway carriages she imports to the value of about \$2,000,000 a year, one-third of which comes from the United States, but the development of facilities of communication will enhance the demand in future.

In paraffin, leaf tobacco, raw rubber, salted salmon and trout, aluminum, zinc, mineral oils, pulp, resin, printing paper, acetate of lime, watches, bicycles there is also a considerable importation from the United States, and in future an increase is probable. Further articles of promise are carbolic acid, soda, formalin, other chemicals, gold and silver solution, hops, pulp, dyes, paints, woolen goods, papers, soaps, perfumes and so on, especially as these articles have been stopped from Europe on account of the war.

THE UNITED STATES AS A MARKET FOR JAPANESE GOODS.

There is no doubt that the United States promises to be one of the greatest markets for Japanese goods. The imports to this country now amount to over \$100,000,000 a year, being about one-third of the total exports of Japan, though but a small part of the total imports of the United States. There is, therefore, plenty of room to enlarge

Japan's market in this country, especially to-day when imports from the European countries are suspended on account of the war.

Of course America is and has been for some time her greatest market for raw silk, over 80 per cent of her total export of that article coming to the United States. In 1914 raw silk was imported to the United States to the amount of nearly \$67,500,000. This has caused a tremendous increase in the Japanese output. While she produced only 62,000,000 lbs. of raw silk in 1903, her facilities of extension had so far improved that in 1912 she produced 114,500,000 lbs., 75 per cent of which was exported.

In recent years the supply of raw silk from France and Italy to this country has been reduced, with the result that America, having to supply foreign-made silk to the domestic market as well as to the Orient and South America, has experienced an immense increase in demand for Japanese raw silk, a demand that promises to increase still further.

Imports of tea to the United States are second only to raw silk, the annual value being now about \$5,000,000, which is 90 per cent of the total export of tea of Japan, and equal to about one-half of the total tea import to the United States. The total amount of tea grown in Japan in 1913 was 42,000,000 lbs., which in 1912 increased to 56,000,000 lbs.

The import of silk habutai to the United States at one time reached an annual value of \$5,000,000, but in recent years it has declined to only about \$1,500,000, which revived to \$6,800,000 last year. There must also be an increasing demand in America for the beautiful silk kimonos, laces, handkerchiefs and embroideries of Japan.

In copper she sends to America \$2,000,000 worth every year, which is only a little over 10 per cent of her total output. There is no doubt a good deal of competition with Mexican and Canadian copper in the American market; but with increased facilities of transportation and cheaper freight rates afforded by the Panama Canal the import of this metal to this country should much increase. With continued improvements in her methods of mining and in her smelting processes the price will go down and the sales increase.

In the matter of figured matting, which used to have such a big demand in America has fallen off in recent years, and was one time so low as only \$2,500,000 a year. This is due either to the appearance of substitutes or to the change of fashion. But the round rush, from which Japanese matting is made, is a product peculiar to Japan and is capable of a much more artistic finish or design than other material, as well as being much less dusty and expensive than other mattings; so that the demand for it must continue, and the decline should be regarded as but temporary.

In the item of porcelain and earthenware the annual value of imports from Japan to this country is about \$1,500,000, or about half of her total exports of these goods. But compared with the total American import of porcelain and earthenware it is but a fraction. By improvements in both quality and design she is endeavoring to increase the export to America. The value of her total output of porcelain and earthen-

ware in 1912 was \$8,250,000, which was twice the production of ten years before, and over 30 per cent. was exported.

It is interesting to note that the export of Japanese hats to the United States has considerably increased of late, chiefly the so-called panama hat, made from Formosan fibre, which is much cheaper than the real panama hat.

The export of straw braid for making hats has always been extensive and still continues to be. Amounting to over half a million dollars ten years ago, the annual value of exports is now over three and a half million, of which about two and a half is for hemp braid, the import to America being about 50 per cent of the total exports of this material. The annual total of the product is now about \$5,000,000.

Of late the export of brushes to the United States has much increased, and amounts to over half a million dollars a year, which is about one-third of the total import to America. The output of these goods in Japan, which was about \$1,250,000 in 1911, is now more than twice that, and the future seems very promising.

There seems to be an increasing demand in the United States for Japanese toys, the amount imported last year reaching over half a million dollars. The toy makers of Japan are now busy trying to make goods to suit the American market; and, as Japanese toys are more artistic and less expensive than those from Europe, the demand for them in this country should greatly increase.

The demand for Japanese canned crab is growing rapidly in America, the import last year reaching over half a million dollars.

In the above resume we have dealt only with such imports as reach a value of at least half a million dollars a year; but there are numerous other items of increasing importance, such as rice, peanuts, beans, cayenne pepper, lumber, bamboo, railway sleepers, menthol, camphor-oil, vegetable wax, as well as cotton goods, paper, gold, silver and copper goods, shell buttons, fans, paper lanterns, folding screens lacquer ware, artificial flowers, and mineral products such as coal, antimony, sulphur, as well as fish products. Almost all the goods imported from Europe and now reduced or wholly stopped by the war, can be had from Japan, such as cement, cotton-knitted goods, musical instruments, beer, mineral waters, and matches. In cotton-knitted goods Japan can produce the same as those made in Europe and at a lower price. In certain lines of knitted cottons her products are superior to those from England and Germany. We hope, therefore, that in such articles as socks and underwear, to say nothing of gloves, the demand in America will show constant increase.

Having thus given a brief outline of the present condition of trade between America and Japan we will say that if any one be desirous of further knowledge as to the import or export of any article or commodity let him please communicate with the Commercial Museum, Department of Agriculture and Commerce, Tokio; and he will be supplied with every information. Information may also be published in the special periodicals issued by the Museum.

JAPAN'S MISSION.

(Continued from page 7)

collection of men is it given to compel culture at the cost of reasonable freedom of action. The man or the nation assuming the right to thrust progress upon another man or another nation invites criticism and antipathy—if not worse. The end does not always justify the means. While it is quite true, as Count Okuma says, that "a nation recreant to its divine mission is lost," it is none the less true that nations, like men, can be intoxicated by aims not in themselves evil, and thus deluded by that "vaulting ambition which o'erleaps itself and falls on the other side."

The strength of a nation is not the length of its bayonet, but the might of its mind.

The Western world is paved by the ruins of great states which sought to thrust their own particular brand of culture upon people unready or unwilling to receive them.

The coronation of the Emperor Yoshihito will, of course, be the occasion of many expressions of sympathy and amity, not the least genuine of which will be those exchanged between Washington and Tokyo. Let us translate these kind words into concrete bonds of sympathy, affection and understanding. That is, I am quite sure, the will of the American people. It may be, and I believe it is, a fact that there are many things regarding the aspirations of Japan which are not so well understood in the United States of America as they should be. It maybe, and I think it is, a fact that there are many things regarding the aspirations and aims of America which are not understood so well in Japan as they might be. Every Japanese who truly honors his Emperor and loves his country should remember that underneath such surface differences of opinion as may appear from time to time there is after all a genuine current of sympathy between the Japanese and the American people, just as there is a very great similarity between the words of Count Okuma, which I have quoted, and the language of President Wilson, when he said:

"America has a heart, and that heart throbs with all sorts of intense sympathies, but America has schooled its heart to love the things that America believes in; and, believing that America stands apart in its ideals, it ought not to allow itself to be drawn, so far as its heart is concerned, into anybody's quarrel. Not because it does not under-

stand the quarrel, not because it does not in its head assess the merits of the controversy, but because America has promised the world to stand apart and maintain certain principles of action which are grounded in law and in justice.

"We are not trying to keep out of trouble; we are trying to preserve the foundations upon which peace can be rebuilt. Peace can be rebuilt only upon the ancient and accepted principles of international law; only upon those things which remind nations of their duties to each other and, deeper than that, of their duties to mankind and to humanity."

As Count Okuma says, "It will profit Japan little to acquire all the learning of the West if Japan has nothing to offer in return. It is more blessed to give than to receive." It is.

No question which has arisen or can arise between Japan and America—immigration problems, internal land legislation, or international rights and limitations in China—is beyond reasonable and amicable solution so long as there is the desire to arrive at reasonable and amicable solution. Between friends, there should be a generous and genuine willingness to moderate or revise demands or desires within the limits of mutual justice and with a proper regard to dignity and honor on both sides. Americans have no desire to offend Japanese dignity. Quite the contrary. When the plaudits of his own people greet Yoshihito on his coronation day they will be echoed with Yankee heartiness in every state of the American union. The occasion can, and it should be made the opportunity for a new and

better understanding between the people of East and West, and an understanding based upon perfect frankness and generous justice on both sides.

THE EAST AND WEST.

(Continued from page 7)

steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ. . . .

"May peace and prosperity abide in all the homes of Japan. May your schools be centers of intellectual light and your churches centers of moral life and spiritual power. May believers be multiplied and all your land be blest by Him who is the Light of the World, the Redeemer of men."

Our nation has a very difficult problem which is little shared by other nations. It is that of the amalgamation of divergent races with its attendant economic difficulties, while at the same time we must frankly admit that it is still more hampered by the want of international and inter-racial sympathy and understanding. However, although it may yet be dim, the Christian church of America is giving expression to a new sense of Internationalism.

Our Brethren in Japan are just our Brethren. The Japan Evangelist characterizes the sending of the Federal Council messengers to Japan as of historic significance because "this is the first time that official representatives of the Federated churches of a great nation have come, not as patrons or as teachers, but as brothers in the bond of Christ." Indeed this is perhaps the first event of the kind in the history of the world.

Our economic problems, perplexing as they may be, can be solved if they are met in the right spirit. The Federal Council has appointed a Commission on relations with Japan which first of all, as a manifestation of this right spirit, sent an investigator to the Pacific Coast, who has reported fairly and frankly to all concerned, regarding the situation out there. We mean that nothing shall be hidden which ought to be made manifest. I believe that the churches of Christ in America are not only deeply interested in the progress of Christian work in Japan, but also in everything that relates to the progress and the prosperity of the Japanese people. And the Emperor and Empress of Japan, whose enthronement will be celebrated in November, may be assured of the prayers of our churches and our Christian people that God may guide them and uphold them with his strong hand.

We are at a critical moment in the world's history, and now, when international faith has broken down, and the darkness is so dense that the light cannot be mistaken, let the world see in Japan and America, one great light, radiating from both East and West, a national greatness that rests on the power of our ideals, whose domination is that of moral power, whose people have equal rights and justice because the strong help the weak, whose patriotism is that of duty and service, rather than of rights and privileges, nations that will rather suffer wrong than do a wrong, and all mankind will see the power of moral conquest. To these ideals Japan and America are committed by the same Father of all mankind.

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THE PACIFIC ERA.

(Continued from page 7)

to do her share in the greatest evolution of human kind that is already begun in the Pacific. Japan is ambitious! Yes, she is ambitious to contribute her best to the world civilization. And, in the realization of this ambition, her immediate course would lie in the securing of the right solution of the Pacific problem which will be beneficial to all. To my mind, the "Mastery of the Pacific" is a bogey, if it is meant to connote the mastery by one nation to the exclusion of all others. The Pacific is too big to be owned by one nation; it has plenty of space to accommodate all who care to come in and lend a hand in the up-building of the greatest era of the world history.

What will be the predominant character of the Pacific Era? The answer to that will largely depend on the ideals of Japan and America, and on the attitude of the two nations toward each other. Here we come to the keen realization that the Japanese-American relations not only concern the two nations alone, but are of the gravest importance to the welfare of the world at large. Either nation that proves a distracting element in the realization of the highest and best expectations in the coming era shall have committed the greatest crime in history. It is fit that we should pause on this solemn occasion, and reflect seriously on this great problem so vitally connected with the future welfare, it might almost be said, of all mankind.

ON THE EVE OF NEW ERA.

(Continued from page 8)

the little city of Kagoshima, a generation ago. Afterward, when dining with two of these men, leaders of Japan's

forces by land and sea in the war with Russia, I heard one of them jokingly remind the other of the fact, that the estates of both their fathers with all the land between could easily have been enclosed in the Tokyo estate of one of them to-day. So small was the territory from which these six greatest Generals of the "New Japan" came, when they were playing as boys together in the days of the "Old Japan." And when, still later I spoke of this remarkable fact in one of my lectures to the teachers, I was somewhat reproachfully reminded that I had failed to mention the fact that as many of the great statesmen of Japan came from the same little city, as well! But I do not need to mention names or facts to remind any Japanese who is patriotic and knows his nation's history, as most Japanese are and do, to convince him of the duty and the privilege of making grateful recognition, in his own heart and before high Heaven, at the beginning of the new era for the men who made the era already past, so notably great.

But these men who saved and advanced the affairs of the past era have, like their Emperor during that era, either passed into the beyond or else are just waiting a few years longer to serve their country as old age best can, and sometimes this is by example simply, before they themselves pass away. The most real and effective and genuine grateful recognition, which can be rendered to them and to all of the nation who aided them, is not by way of ceremonial alone. It is, the rather, by consistently and courageously following their example.

So, then, while we congratulate His Imperial Majesty as he is about in a more formal way to succeed to the Throne, by being crowned in Kyoto

where so many generations of His Ancestors have been crowned, and congratulate the whole nation on the favorable auspices under which it enters upon its new era; and while we look in hopeful anticipation to the future development of the Empire and of the whole body of the people, we can suggest nothing more appropriate for the beginning of the new era than to remember with gratitude the days of old, and to make grateful recognition of the services of the men who made the last era great, by diligently following their example.

"My son, forget not my law;
But let thy heart keep my commandments:
For length of days and years of life,
And peace, will they add to thee."

THE NEW EMPEROR

(Continued from page 6)

natural, safe and inexpensive channel between America and Asia. It is quite natural that the countries bordering upon its shores should find in its use the greatest opportunities.

When in the lapse of time the Empire of Japan, although not yet a nation in fact, consented to have minor and trifling dealings with aliens, it was quite natural that these dealings should have been undertaken first of all with its nearest neighbor.

It is but sixty-five years since a commercial treaty between the United States and Japan was entered into, and behold the beneficent result!

The people of these neighboring nations have many differences. Their natural origin was wide apart, and in respect to religion, manners, activity and customs, little could be found in common; and yet there now exists other and broader treaties between the two

governments, while there is being carried on commercial dealings of vast and growing importance.

Since 1857 the population of Japan has grown with marvelous rapidity and we have every reason to expect alike growth in the future. This certainly brought great concern to the thoughtful element of the country during the recent past because the soil and other natural resources seemed to be insufficient to provide for more people,—indeed, it was already over crowded.

While the wars between Japan and China and between Japan and Russia were conflicts not undertaken for territorial expansion, the result has had that effect, and a sufficient domain is now within easy reach to welcome the overflow from the original Empire.

From China, Japan secured the valuable Island of Formosa and is now endeavoring to populate it through emigration. As the result of her last war she obtained not only the Empire of Korea, but also such rights as Russia possessed in Manchuria. Through late negotiations these rights have been enlarged and extended as to time, and as Manchuria abuts Korea, a splendid and extensive territory has become, no doubt, a permanent part of the Island Empire. Nor is there any question but that the territory thus acquired will be vastly benefited by the new ownership and control. This is already apparent in Korea where a decadent race occupied the ground and instead of making progress in civilization, was fast degenerating to a still lower level. A few years of Japanese systematic method has witnessed the establishment of schools, the installation of courts in every section, the demolition of wretched prison houses and the substitution of modern jails and other places of confinement.

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THE NEW EMPEROR AND JAPAN.

(Continued from page 13)

Commercially Japan is in a condition to stimulate and to successfully transport to market the products of the farm, the factory and the mines, for she has a modern and absolutely first-class line of railway from Chanchun in Northern Manchuria to Fusan, the Southern extremity of Korea and but a few miles distant from Nagasaki, the Southern-most part of Japan proper.

Any cause of misunderstanding which has heretofore existed in the not very remote past between the United States and Japan touching emigration and the like, no longer exists, and in the future nothing but happy relations between the two peoples can be prophesied.

Japan provides much that the United States needs and must buy, while America produces much which Japan requires and must procure somewhere. She will prefer the United States for many reasons, and the exchange of commodities, enormously increasing as the years go by, may be made to practically balance each other, thus contributing to the comfort and enrichment of both peoples.

Citizens of the United States are not likely to emigrate to Japan and while in the past some Japanese have emigrated to the United States, their government has wisely decided to wholly discourage this emigration,—partly because such was the desire of the United States, but for the better reason that she prefers her growing population to continue within the domain of their own territory.

Happily, therefore, economic laws will largely limit the dealings between the two peoples to trade and commerce, with such international activity touching education and the growth and extension of civilization as may prove beneficial to both races.

TAISHO ERA

(Continued from page 10)

ride side by side with the great Powers on the current of time with common purpose, for common destiny. With this firm determination Japan will exert her best to bring into the world current her neighbors who are still standing by. And thus, we believe, the full participation of Japan in the world movement and the evolution at home of a unique civiliza-

tion which combines the best of the West with that of the East, will be the great mission whose fulfillment awaits her during the "Era of Righteousness."

INTERNATIONAL MORALITY

(Continued from page 8)

in their efforts to improve their condition. The people of Japan, in their relations with their Emperor, set an example, well worth following. Were this spirit of sacrifice manifested in international dealing, the occasions for the many recent wars and international disputes would be reduced to the minimum, and the present condition of affairs in Europe would be rendered im-

possible.

Until such time as this spirit of sacrifice is an attribute of the individual nations, occasion for disputes will multiply, wars will be fought, nation will rise against nation, and the recurrence of periods of human slaughter and sanguinary warfare will not be a rare state of affairs.

METAPHYSICS

(Continued from page)

throw out of mind anything and everything unlike God, Good, Truth, Love, Life, and make once for all a clean mind, and resolve here and now, that

we individually, nationally, and internationally, fear no more, and hold fast to the Divine Wisdom. "As he thinketh in his heart, so is he." Never mind our meddling with some other people's business! Never mind the social reform! Let each and every individual one of us get reformed, so that each individually shines as a Light on the Hill. Then it would not take long when all shine. God, Good, Life, Truth, Love is, omni-present and omni-potent; what can spies be able to find on one another? Why, they find but God! What if one nation shoots the other? Why, they shoot not one another, but God! Think ye.

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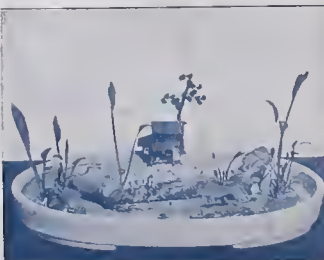
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ROBERT ATCHISON, Editor

DECEMBER, 1915
10 Wakkoatsumachi 1 Chome, Kobe, Japan

VOL. I. No. 11



PASTOR AND MRS. SATO.
Miyake, Kawachi.

Bethel Gospel Mission, Osaka, Japan.

We are glad to be able to report that God continues to bless and save in this mission hall on the great theatre street where thousands of people hear the gospel. Many different kinds of meetings are held during the month; Evangelistic meetings, Prayer meetings, Sunday converts meetings, cottage meetings, women's meetings, open air meetings and Sunday School meetings.

In one month 157 visits were made amongst the converts by the Christian workers. Many of the converts help at the mission hall and in open air meetings and on Sundays some of them go out to Kawachi and help in the meetings there. This mission hall has become too small already, the store next door is now empty and being under the same roof as our mission would make a fine addition by pulling down the partition and give us plenty of room—the rent is fifteen dollars per month and as we are still banking with Philipians 4: 19 it is pretty safe to say that we will get it, as it is very necessary for the work of the Lord.

Bro. Ono of the mission adds the following about the work and two of Bethel mission converts:—

Our Brother Nishitani donated 5 Japanese umbrella to put at the mission on which writing words "Bethel Gospel Mission" in big letters. I understand he has also written the same words on his big hat which he wears at work place and if any man asks him of the meaning of the word, he explains of the Gospel of Christ. His neighbours are greatly admiring at the great and sudden change of his life.

Bro. Furuta one of the baptized converts has gone home recently on account of sickness. I understand he is much better now. Since he left here, he sent us 3 or 4 letters through which we can know that he is serving God there with the same spirit as what he had here. The following is an extract from one of his letters:—

"Teacher Ono, I thank you for your kind letter. Are you all well? I am getting better day by day by the grace of God our father. In fact, I began to spread gospel bravely as you advised me. God might have accepted my desire, 5 or 6 men and women have repented since I came here in a few days.

So I sent a letter to the Christian and missionary alliance church in Hiroshima and opened a meeting with the pastor of the church and other Christian. It was fine meeting we sang, testified and preached earnestly and about 50 people listened to us. We closed meeting with great thankfulness Hallelujah, glory be to Jesus."

"During the month of September we have held 33 evangelical meetings at our mission to which 1,059 people attended with result of

102 SOULS BEING DEALT WITH

in the inquiry room. 5 prayer meetings and a special meeting for converts were held also and 92 converts and seekers enjoyed the meetings besides 3 Sunday morning services with 48 attendants.

In early part of the month we all workers were away at Arima convention but the meetings were continued as usual, except one Sunday morning service, by some faithful converts.

After we returned from the convention we had a special evangelical campaign for a week commencing from Monday the 20th. We had 3 meetings every day during the week; morning, afternoon and evening. Many hundreds hearing the gospel. God was with us throughout the effort and 61 souls were dealt with as the result of the effort. During the week we had 19 evangelical preachings besides 1 prayer meeting for converts and 1 worship. One of the above meetings was given for women only at which Mrs. Atchison was present and spoke. It was wonderful meeting. The Holy Ghost worked gloriously and 9 women gave their hearts to God. We had a womens meeting also at my house on the 2nd Thursday of the month and 8 women were present. We had also held 2 open air preaching once in a street and once in Tennoji Park and 2 men sought Salvation right there.

We are holding a children's meeting at a convert's house every Saturday afternoon besides Sunday School at the mission. The number of children attend there are not large but the work appears to be hopeful. 124 visits were made."

"Nine converts baptized. Some others could not pass examination. We held the Lord's Supper on the third Sunday. We expect to get some more converts ready to be baptized before long we have held 20 evangelical meetings to which 1,065 people attended and 63 of them were specially dealt with. Besides this we have conducted a special converts meeting on the 1st of the month taking advantage of workmen's holiday. 32 people came to this meeting during the month we sold 30 New Testaments. We have some promising new converts."

SPECIAL CONVERTS MEETING.

"We have commenced a special converts meeting on the 1st of the month which is to be held every month hereafter. On the first meeting there were about 28 converts attended.

Number of attendants of the services and prayer meetings is rather small comparing with the number of the converts won. However, there are some reasons for this that we must consider, viz:—

Most of the converts have their heathen masters and parents and they are so hard to them and they dislike their new religion. So they keep them back from meetings rather than to let them go.

Again many of them are occupied very busy, day and night. This is one of bad customs of Japanese labourers. They work till very late at night. Some people work until 10 or 11 o'clock at night. So they can not come to meeting often. For an instance a few days ago a convert named S. Masukawa came to meeting. As we go through our converts roll we found that this was one of our first converts who was converted at the opening of the mission at Sennichimae, but he came to meeting only twice since then. He came on the 4th of May and this time nevertheless he has been growing in grace. He says he is now using no tobacco and *sake* which he used before and He is praying to God and reading Bible and persuading other people to come and hear the gospel. I know that there are many other converts who can not come to meeting often but they are longing for blessing and growing in grace though it may be very slowly.

We desire that your brothers and sisters

will remember their conditions and kindly pray for them.

However we must thank God for the church is making progress steadfastly.

Some of the converts have learned to give something to God and they began to offer towards His work even though a small amount."

THE RIGHT KIND OF RELIGION.

"I have heard an interesting talk about one of our converts from a person. The person says "We can not but recognize as a great work of God that Jisa San (the converts name) went home recently. He never did that before. He will have not done so if he did not become Christian" I understand this convert did not write to his people in country for years but he begun to correspond with them since he became Christian and he went lately to see them too. The convert told me a sad story. He says "I did not have my people in country in my mind nor write to them for many years as I was sunk in the depth of sin but when I got saved I remembered them again and sent a letter to them asking about my old mother but *It was too late*. The reply came but it made me know that my dear mother was passed away some years ago."

JOY IN VISITATION.

"There is a convert named Y. Yoshiyaga who repented on the 27th of February last at our mission. He did not come to meeting since but once on the 1st of May when we held a special converts meeting. I visited three times but I could not see him as he was always absent. Therefore I asked the mistress of the house owner about his daily life. She told me as follows:—

This man was formerly a merchant and had a great loss on his trade and was bankrupted consequently he was separated from his wife and he is living alone in the second story room which he is renting from Mr. Inoue. He was very lazy fellow until of late. He used to sleep very late in the morning sometimes he used to sleep until 12 o'clock or 1 o'clock in the afternoon. But recently he gets up very early and goes to work. She says, she could not understand

what had happened with him but she heard from him that since he heard the gospel of Christ he found a hope in his life and restored his strength and became to be able to go to work.

Praise be to the Lord and His power of Salvation."

Remember, in your prayers, Bethel Gospel Mission where salvation freely flows.

Special Evangelistic work in Kawachi.

K. ONO.

"Taking train from Osaka we reached the station of Kishi where we got off and went to the village of Daigatsuka back from the railway in the hill country where we made our head quarters. At this place we found an empty house to let and suitable for mission house. We preached at way side to about 30 people who were mending road. Afterwards we commenced to distribute tracts from door to door and preached in many villages, while I was visiting houses I met a poor sick person lying in small hut. There was practically no furniture or anything besides very little kitchen utensils. She was left alone there her husband was away for work. I spoke to her of the healing power of our Lord and prayed for her and gave her a little amount of money. Mr. Atchison and I called on a famous buddhist temple named Eifukuji in Taishi and saw a priest there. Mr. Atchison talked about the Salvation of Jesus Christ and exhorted him to become Christian. He knew something of Christianity and listened in honest manner. He said he is trying to make people good. Mr. Atchison told him that unless people will get saved by Jesus Christ they will not become good. We talked quite a long time but he could not decide as he was

AFRAID TO BE CAST OFF

by his people. We gave him some books and tracts. A few days after this when I was visiting Yamada, a rich man asked me saying "were you that man who advised priest to give up his business and become a Christian?" I answered "Yes, did you hear it from the priest?" "No" he said "there was a newspaper reporter heard it, and I heard from him" and he continued "I am a Buddhist, I did not read any Christian book yet but I will read them now" and he bought a New Testament from me. He looked somewhat excited. I pray

that God may open his eyes as he reads the book and show him His wonderful love and salvation. Then we went on distributing tracts. When we were distributing in the next village. Mr. Atchison came and brought me to a house and introduced me to an old man who lives in a part of an old buddhist temple. This man has once been a Christian belonged to certain church in Osaka but now he says he gave up the worship of God. He says "I do not worship anything now. No God nor Buddha. There was nothing good though I used to worship God. If I were to worship anything I will worship Christian God but I can not see anything like God in this world" He said "people are fool and bowing their head before idols here in this temple. Though I like to advice them not to do so, they will not hear, so I am leaving to them." He continued again "People of the world are all fool in my eyes, look at Christian countries" He says "They are fighting against each other, killing each other, what a fool they are!" He told us also that he had invented a method to keep good health and live long in this world. Mr. Atchison and I explained Christian attitude towards this world and told him that God will gladly receive him if he returns to Him repenting and urged him to do so. But his heart was made hard as stone and he did not repent. We finally questioned him what was the cause that he ceased serve God. He told us that he saw bad church member and that man had an important position in the church, after that I became dislike to go to church. Evidently it was bad conduct of an important member of church that caused on him to backslide.

Sunday. We did not go out to other villages as it was Sunday and we worked in the town of Daigatsuka and its vicinity. We distributed tracts to about 330 houses.

As I was visiting houses I noticed some 40 or 50 men in a cow market and I asked if they could give me 15 minutes and listen to what I will say. They said, as it is very busy now, please come and speak to us after 2 hours. So I went there again after dinner. They received me in a big house and listened very intently. After this we conducted a meeting for children some 60 boys and girls came and had good time. In the evening we held a public meeting at Hotel. The room was

PACKED WITH PEOPLE.

Mr. Atchison preached very earnestly, the Salvation of Cross. It was good meeting. I believe some good must have been done by this meeting.

Next morning we started early, as we intended to go through the mountain side villages. Where the houses are scattered through the mountains in some parts the houses are very rare. We count only 20 houses in mile and half. The roads were very steep, our feet became tired and corns came out. I felt very hard. But my heart was to be stimulated when I think of Mr. Atchison's earnestness. I said to myself "Do you see Mr. Atchison who is walking around with tracts, with such big body (228 pounds) which must be difficult to carry around, to bring gospel to people of other country? How much more then I must work for the people of my own country" I thanked God for his goodness. He send Mr. Atchison among people who had no chance to hear gospel and He allows us to carry the good tidings to them by stirring up the hearts of His children in far distant country. I asked to a woman about 35 years old if any Christian worker ever came to this place. She said "No." "It is first time to see Christian worker here." I thanked God that I was sent there to be a pioneer.

One day we called on to a school and asked the teachers to buy the Bible 3 of them bought Testament. While we were speaking to the head master of the school, all teachers gathered together around and listened our talk. So Mr. Atchison exhorted them quoting 7 chapter of Matthew and told them the parable of beam in mans eye, and of two foundations and of two ways and awoke them to their responsibility both upon the children they teach and themselves.

At that night one of the teachers who were present came to our lodging from his place about 2 miles and quarter distant in spite of rainy night and sought, and we believe found Salvation. He is a son of a buddhist priest. We pray that he may become Christian preacher instead of buddhist preacher. This young man showed his father the Testament that he bought, his father said "allright, you can keep it but don't let any one see it."

We saw there are many opportunities are opened for work before us, though we could not but felt their blindness towards the things of that which is spiritual, we saw some hope in them. They may be saved when the Holy spirit works in their heart though it will take much labour and perseverance."

31 VILLAGES PLOWED HARROWED AND SEEDED.

Thirty-one villages were plowed, harrowed and seeded down with the gospel which was preached prayed sang and distributed in them. One thousand Gospel portions, Matthew, Mark and Luke, and about seven thousand tracts were given away. The following tracts were chosen specially for work in Kawachi, "Power to save" "Story of a watch" "The way of heaven made plain" "The blood that cleanseth" "How to believe in Christ" "The only way" "Profit and Loss" "Sowing the seed" the last three by the author. "The prodigal son" "True way of salvation" these last two and the Gospel portions were the gift of the scripture gift mission of London, England of which Mr. Francis C. Brading is the secretary. This summer they sent us out a generous supply of about 25,000 portions and tracts for which we take this opportunity of again thanking them for their kindness on behalf of the lost in Japan.

Most of the villages now have the electric light, a five candle power light is furnished for about twenty-three cents per month, it is not very brilliant but is far ahead of a lamp and the danger of fire from exploding and over turned lamps is about done away with.

The match factories send out the match box materials to the villagers and they paste them together, making a little extra money in this way. It is pitiful though to see so many little children at this kind of work

labouring all day long to put together 3,000 boxes for which they get seven and a half cents or two and a half cents per thousand. Many little children seven, eight and nine years of age and perhaps less work many hours a day to help make both ends meet.

While I was in a mans house one day trying to induce him to buy a Testament a devil chaser came in, a devil chaser is a man who has a great large false head made out of some kind of light material, with an awful looking face, frightful to look upon, this head is hollow and he sets it down over his own head and a cape that is attached to it falls well down over his shoulders, on entering the house where I was he walked to and fro muttering to himself and shaking a stick with small jingling brass pieces attached, when he was through the woman of the house gave him one cent I think, small pay this I am sure for driving all the devils out of her house. Kawachi province where most of our work is has a population of 326,173 distributed nearly equally in three counties. We have three stations, reaching about 45,000 of the people as regular as possible. In order to give every body in Kawachi a real good chance for eternity about fifteen more stations will have to be opened up at an expense of about fifteen dollars per month of each station.

In almost the centre of the thirty-one villages that we just finished the evangelistic work is the large village of Daigatsuka where we made our headquarters. On the main street and near the centre of the village is an empty building that used to be a hotel

which we can rent for about three dollars and fifty cents a month, this building would make a fine mission hall and from it the other thirty villages can be easily reached by walking, and about 15,000 people have a chance to hear the gospel and get measured for white robes and crowns. We are in touch with a well trained native worker who recently left the salvation army on account of some of their methods, who is now looking for employment. This man can be employed and the house for the mission hall rented and the regular work of giving 15,000 people the gospel commenced just as soon as the Lord sends in the means to do so, and as "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" has never been revoked we are looking forward to seeing these things come to pass—(see picture of map).

Listen to what one of our converts says about village missions: "Since two or three years ago, a Christian mission has commenced its work in our village Miyake, almost at the same time as it was opened I began to feel desirous to listen to it and became interested in the religion." If no mission had been opened there the chances are that this man might never have been saved and a host twenty-five others like him who have been brought to Christ at this station.

It was through the generosity of one of Gods children in Canada that we were enabled to make this trip, and I am sure the Lord has greatly blessed him.

R. A.

Village Work in the Kawachi Valley.

HIRANO STATION.

Y. MIYOSHI.

"Hirano has a population of about 16,000 people. It is the old home of Tamuramaru who lived here about 760 A.D. and was very famous in his time and was given Hiranogō as a reward for putting down the Ezo rebellion. Many shrines are dedicated to this man and his descendants still have a great influence amongst the people.

In reference to the condition of souls of this place. They say "we have Tamura-

maru to our father instead of saying we have Abraham."

The work of the mission consists in Evangelical preaching, prayer meetings, Bible study, visitation, street preaching, tract distribution and special evangelistic meetings. The street preaching is well attended and most of our converts listened to the street preaching several times before they were converted.

Every day, except Sundays and Wednesdays I am visiting villages and working among villagers by distributing tract and

preaching in streets. During the past month I preached 27 times in villages and 12 times at the church, besides 8 times of Bible study and prayer meetings. It makes 47 preaching in total. Villages visited 22. Every Sunday evening one or two converts are sent from Osaka to assist us. This is encouraging to us and we have glorious meetings. A man who is working in a company came and repented after he heard 2 or 3 times in streets. One man that was converted, was one of the first class rascals in Hirano. He is well-known among the town people by the name of quarrelsome you. His proper name is Mori. Yukichi. He is 45 years old. He was converted surely and saved by Christ. Hallelujah!

I understand this man also heard preaching many times in street before he made up his mind. People are speaking of Christianity like follows:—"We thought the Christianity is not worthwhile but it was not so. It is wonderful thing. It changes a man like Yukichi; whom no official nor police could control, into meek one like a child. Yukichi is said to have given up drinking sake (liquor) also quit even smoking." I am praying that we may be able to lead him into depth of His blessing and make him a good witness before people.

Believers and seekers are attending meetings well.

WE WERE GIVEN THREE NEW CONVERTS

during the month of August by His great mercy. We are glad because they are promising young men.

Pray for those three that they may go on from faith to faith and bear good fruits.

Other converts are also attending meetings regularly, growing in grace. Two brothers are said to have been good witnesses before their families and their neighbours.

We have 12 converts in Hirano and surrounding villages. They are all reliable ones.

It is one of old customs of Japanese that on the occasions of festival of idols, they design statues with rough material, they make the statues of people who are historical, instructive or funny, and put them in the street or in front room, of the houses where people can see well. From 22nd to 24th of August, there was a *fiso matsuri* (festival of Jizo) in Hirano and the people of the town

made 17 statues. They were all of famous, historical and instructive persons of olden times. For instance Kusunoki Masashige or Ono no dofu and so forth. However strange to say, they also made a statue named "Christian preaching." It was my image of street preaching. They made special lantern for that on which put letters "Christian preaching" they put whiskers on it in order, to make it like me but they did not put statues of hearers.

I do not know whether they made this to show their respect or for fun. Any how Christianity must have been made known and gave a great impression upon people. We distributed many tracts in the town. Christian work has prospects in future in this town and its neighbourhood.

Appointed 24 villages were all visited. Specially the 6 villages, which is selected were visited three or four times each and held some meeting.

No of street preaching in Hirano 7. No of its attendants 300. No of meetings in other villages 29, and its attendants, 500 or 600. We hold meeting in villages for both adults and children at the same time. We speak first for children and then for all.

Rainy weather suit better for village work. Subjects which requires special prayers, one or two houses may be given in villages for to hold meetings regularly. Which rented to us for God not for money.

The selected 12 persons may get converted quickly especially the person who became seeker.

God may work through the Testament distributed. More bearers may be given to inside preaching souls who are converted may be confirmed and improve in their faith.

An assistant may be given for Hirano and for village works.

This weak one may be made stronger and be enabled to fight on according to the guidance of the Holy Ghost.

A great revival might break out in and throughout Kawachi.

As to recent events. We are given 2 new converts of late and praying for them that they might have become so well fed as they shall be His brides.

We pray that such a great revival as we are expecting will break out through the mission and this small worker.

66 names of children are registered on

our Sunday School roll. About 40 in average are attending. Some of these children are setting good example before others and some are bearing good witnesses in their homes."

Mr. Miyoshi is specially praying for the salvation of six persons in Hirano and six persons in six different villages in his district and visiting them regular. Help him pray.

MIYAKE STATION.

K. SATO.

GODS POWER MANIFESTED IN HEALING AND SAVING.

Our Lord the conqueror is blessing our work in answer to our prayer. We are thankful because the gospel spreading work is advancing by His grace. Praise God! We thank you also brothers and sisters who kindly prayed for us because it is the power of prayer that makes the work advanced.

God who has granted us eight people to be baptized in December last year, gave us again 11 persons to be baptized on the 8th of May (In December 8 persons were baptized out to 12 candidates, this time 11 out of 16 applicants) we can not but say that it is power of living God and His work that caused 19 people to receive baptism wonderfully in such a village as Miyake of Kawachi where people are earnest in Buddhism, thick headed and stony hearted and almost no hope to be Christianized. However, even now, God is still continuing His work. Mr. Y. Matsunaga 61 of age, has been in sick-bed for 8 years. He is suffering from many sicknesses namely nervous prostration, stomach and bowels troubles complicated with some other sicknesses. I am praying for him since the 15th of May, and his strength is restored greatly. When first I visited him he could not raise up his head by himself nor could he rise up from bed unless some body raise him up and hold on his back but he is now able to get up and walk freely by himself and can eat soft things without trouble so he is very glad I am visiting him every day, regularly, in the afternoon or evening and teaching Bible and pray with him and he appreciates it much. He has sound faith.

Then again there are some women for whom I am praying. There is sister M. Ue-

mura 42 of age. In the year before last, she became very sick. Her whole body was weakened. In addition to she had suffered the loss of her daughters death who was 17 years old in February last, so, she became worse. She took much medicine and nourishing food but she could get no benefit from them. At last she came to Jesus the true Doctor. She told me fully of her trouble and I found that she was suffering from Pleurisy and severe cough and felt a great pain. It thought, at the beginning, it is hopeless case. There will be no good though prayed to God. However strange to say. Her cough is now ceased (May 25th) and the pains are taken away and she is thanking God. She was one of the candidates for baptism but she postponed it to later on thinking that it might be dangerous to get into water as she is not yet thought to be strong enough. She has sincere faith. She is very glad because she is

CURED FROM HER SICKNESS OF LONG TIME.

Another was suffering from acute stomach disease. She had an attack of fever for about a week and had to cool with ice. She is 26 years old now. She is very dutiful daughter to her parents. She took sick at the house where she was for service, but she did not let any body know fearing that her mother will have anxiety if she hear of her daughters sickness. Consequently she became at last, very ill and came back home to Miyake. She has been attending by a doctor. I visit her on the 13th inst. she received me gladly and believed what I taught her about God from the first day. She understands what we teach. She is sincere woman just a day before my visit, her doctor was called for military duty as he was in a course of first reserve. So I did not find any medicine by her when I visited her. I exhorted her to trust in God and have blessing of healing from him. She was given certain faith of healing and she prayed with me. God wonderfully blessed and received her as she entirely trusted in Him giving up medicine and she became quite well from several days ago. Thus God is giving His grace of healing. There have been many people who asked me to pray for their recovery. Some came to be cured from their eye-trouble. Some from toothache and so on and God healed them all.

I have visited 17 villages not counting Miyake and preached 21 times, and held cottage meetings at four houses. We have also conducted nine meetings at the church besides Bible studies and evangelical preachings. We are accustomed to have street preaching before inside meeting. Generally we hold two or three short preachings of 15 or 20 minutes in streets. We hold at least two without fail. Attendance of inside meetings are always over ten. The converts are kept in grace and sound faith. Last Wednesday evening over twenty people came and they were all converts and seekers.

The healing of sick persons are done by His grace. I get converts and seekers generally through the work of healing. I am visiting 6 special houses in the town. They are all hopeful. They are all likely to become Christians. Two of them were reached through healing they are sure people. Three of them come to meeting and one comes occasionaly and two others do not come yet but they hear me gladly when I visit them. I believe they will come to

OBTAIN HIS MERCY AT LAST.

"In outside villages, things do not appear to be so hopeful as in Miyake. However people hear me willingly but they are seemed to be afraid of persecutions from their families, relatives and neighbours. It is therefore very difficult get them converted. Yet I am glad because I found a person in these houses that seems to have learned something about Christianity. They will get saved by and by, there is, in these 6 houses, a woman named Nishida living at Ahojaya, Matsubara Mura who believed in God since she was healed from her long disease just behind her house there is a Tenrikyo (Shinto) church. I am therefore warning her to be careful that not to be bewildered into the mistake of worshipping idol. Will you therefore kindly pray for her. It is most difficult to break down buddhist thought that became their prepossession. I wonder when they will become to get rid of the sin of idolatry and worship heavenly father! When I think these things I must feel the evangelization of villages is pioneering.

Village work in the hot days is a problem. The farmers take a nap in the afternoon as they get tired after they weed in paddy fields where water is like boiling water and bleached in heat which is like burning fire

and do not come out to where heat is severe consequently we can not hearers and we do not like make noise.

Every morning after silent prayer, generally about 5 o'clock we go out and distribute tracts in villages until about 8 or 9 o'clock. In evenings when we had chance we go out again with some of our converts to outside villages for preaching. In any of villages and every time we have more than 100 hearers, so street preaching is effectual.

Gospel is being spread, however the sweat runs out on my whole body when I preach though we do it in open air. Not only myself but it is same with the hearers. They use fans but mosquitos bite their legs. They are afflicted by heat, and mosquitos as well as they have conviction by the voice of Holy spirit. They must be painful. I can not but sympathy with them. However God makes them hear and they listen quietly. They listen till the preaching, songs and prayers are all finished. When I pass through the villages

PEOPLE ASK ME TO SPEAK.

They do not anything that will hinder my preaching but they listen to me very quietly and perseveringly I believe that God will raise His believers out of them. When I get thirst on account of preaching they give me a drink of water with sympathy when the preaching is finished some clap their hands and some come and thank me. But if I persuade them to repent and believe in God they do not confess their faith as they fear others.

However, sometimes, even the believer of Tenrikyo (Shinto) speak to us respectfully and thank us admiring at our teaching. Peoples' eyes are kept set upon us in every where.

From 10th I went out for village work. Many villages were visited comparing with the time spent. After 26th I had to prepare for the baptismal services. So I could not go out to villages. I have, in 17 days, visited 16 villages besides the works in Miyake. 13 times I preached in the streets and visited more than 10 houses. Preached 15 times in church. 8 time spoke to people at houses and held a cottage meeting. Houses to be visited are increasing in villages. Seekers are appearing. Blessings are multiplying. God is making our work effective. Believers in the church are presenting animated appearance. Working in various directions. They

are young in experience but are sincere. Their love towards church are burning. They are not intellectual but spiritual, not theological but growing in practical. They are helping each other with truthfulness. Some were persecuted and tempted by unbelievers but they are strengthened and attending meetings regularly some give there night work up in order to attend meetings. Some come even for a short while after they finished their work. As much as they are country people, they are not able in testifying or speaking before people but they are humble. They became somewhat Christian like is owing to kind prayers of you earnest brethren who love God.

Some of them are desiring to be baptized. I am glad because they are showing good practice in their homes. One of the converts was persecuted severely by the family and others. It was that the landlord of his house requested to his parents that he will take the house, land and field back if he will become a Christian and it looked impossible for him to stand on faith but he was able to conquer by prayer and now he became very earnest convert.

A woman convert was employed by an idolator. She also was persecuted for her religion but now she got victory over it. Her parents are said to have spoke to her saying "why do you give up such a good master (employer) for faith in Yaso (Jesus) why! you had better give up Yaso (Jesus)" but she also overcome and her faith is made stronger.

Another woman was

BEATEN BY HER HUSBAND

who came back drunken from conflagration but she endured well and persuaded him to give up liquors they are growing in grace.

God leads us to spread the salvation and the way of life day by day and month by month. I hope to be able to work earnestly and faithfully before Him for the Salvation of Souls and healing of sick persons. Only the prayers of myself is not sufficient for these works I would therefore like you dear brothers and sisters to please remember K. Sato and pray for me that God may specially grant him the faith of powerful healing and help him that all people on whom he puts his hands will receive healing. I also will pray that His grace may rest upon you all.

Mr. Sato is specially praying and working for the salvation of six persons in Miyake and six persons in six different villages in his district. He reports 4 of them saved. Help him pray.

HIRAO STATION.

T. ISHIZAKI.

Last Sunday afternoon an old widow who has no brother or sister nor a child came to hear teaching. Her name is T. Kawanaka. She told me that she has no peace for even an hour on account of her fear and sorrows for hardness of getting living and unreliability of human heart. I read to her a passage from the Bible which thought would be most helpful for her under the circumstances and told her about God who has created the heaven and earth, sins of man. Gods panishment, Salvation of Christ, repentance and faith. Then I urged her to determine. She seemed to be greatly admired and was hanging down her head. She suddenly raised up her head and the following discussion was commenced between her and me:—

She says, "In ancient times in such an occasion as people were to remove to far distant place they had to inform the temple to which they belong and secure the permission for it. Fortunately there is nothing like that in present time. But will there not be any trouble in negotiating with the temple if I were to be converted to Christianity?" "No" I replied "Since the day of Meiji was dawned, all Japanese people come to have freedom to believe any religion without trouble and temples has no business to interfere any body with the question of their conversion. They have no reason nor right to do so. In fact we do not hear or see such an instance of late. It is easier matter to get converted than to move the residence. It is just like swallows of caves who come in spring and go away in autumn without asking any body. So it is free to get converted. It is no case of negotiating, why, there is not need of acknowledgment even she answered and said "I feel at ease as I learned about it" and she confessed that she will believe in the Lord after this and we have prayed together and she was filled with new joy.

I may add here that it was a decree issued

by Kokugawa government which says, "If a man want to move to far distance, he must inform temple and secure the permission." They issued this as they thought that the worshipping of ancestor is the fountain of loyalty and filial piety. They were permitted to leave the place only when they paid to the temple enough money to commemorate their ancestors for ever. They seem to have made this rule as they knew that the removal of farmers will effect much to *kokudaka* (income) of Daimyo, and they would avoid it. (2) It also seems to have been issued as a political plan to avoid the extension of Christianity which was then forbidden strictly.

One day while talking to some people in a house a Tenrikyo priest came in and was listening to my talk (The Tenrikyo is a new sect of Shintoism that is purposed to heal sick persons and consisted of ignorant people. They are very clever to grasp lowest class of people especially ignorant women. Their teachings spread burning from village to village like a prairie fire fanned by the wind but as rapidly as it spreads so it disappears from backward), my speech was commenced with the story of God the creator and proceeded step by step until it came to the words "seek ye first the Kingdom of God and its righteousness" and told them that the Christianity has a God who have created heaven and earth. He is the foundation rock and it also has

CHRIST THE SAVIOUR, THE HEAD STONE

of corner and it is built up with big stones of *Righteousness, Holiness, Love, faith* and eternal hope. It has been standing for thousands of years through storms, earthquakes, floods and fires. It is more and more glorified. It will be very easy to build up a religion which is like a house built on sands with straws and having nothings else for foundation or material but temporal benefits. Such a religion can be built in a night but if storm or raging fire will fall upon it shall be easily fallen down or burnt to the ground at once before destroyed by natural corruption. They collect their believers in like manner as people collect chickens by scattering baits. When they ate up the baits they go away. It is just so. If they could not get healed from their sicknesses, they say good by as their so called baits are gone there are even such people who make

bad noise from distance as a frightened wild dog do in the night. While I was talking like this, the Tenrikyo preacher was vanished away as when shadow was pursued by light.

A man named Yoneda Totaro has recently confessed his faith in the Lord. He is now staying in Sakai owing to his business but he will be coming back to this village sometime about next month. I am praying for him that his faith and spirituality may grow rapidly.

A school teacher named Aoki Yoichi also became to believe in God that created heaven and earth. However, as he is so called "righteous man" of this world, he does not come to be convicted of his sins strongly and seek the salvation of the Lord yet. May God throw the light of the spirit upon him and show him clearly his standing and position with God.

Pray for the wife of a Shinto priest for whom the Lord recently has laid a bridge for to carry gospel. According to her words; she can not submit to Buddhism because she has been sank in Shinto thoughts so long. At the same time her Shintoism is after all worship of national ancestors or great men of olden times. And this can not satisfy her hunger after religion which is strong desire for comfort in human life and the moral demand desiring to become her so called "true man" so she often listened to Christian preaching when she goes out to such places as Osaka. However, she can not as yet understand the truth well.

When she was young she was about to be lead to the Lord at Nagasaki but unfortunately, before she was strong enough to hold on the hands of Christ, her hands were plucked off from the rope of salvation by her husband who is a Shintoist. Under the circumstances, we have arranged to see her at a woman school teachers house (who is a seeker too).

I thanked God to have your information about the conversion of a son of a priest who was converted during your trip. I will visit shortly with prayer.

I think it is one of interesting method of evangelizing to distribute Testaments or tract first and then get their feelings and thoughts which is varied by individual and lead them accordingly. If we keep on this with perseverance I believe we shall be able to dig out many hidden treasures to give to the

Lord. We therefore ask you brothers and sisters your special prayers for this work.

Visited villages 74 times, preached 41 times, held 19 childrens meetings and distributed 2070 tracts.

Mr. Kitano Yasomatsu has expressed his "repentance toward God" who is only God and the Creator and "faith toward our Lord

Jesus Christ" who is the only mediation between God and man and saved. I am thanking God heartily with him.

Mr. Ishizaki is specially praying and working for the salvation of six persons in Hirao and six persons in six different villages in his district. He reports one of them saved. Help him pray.

What shall the Answer Be?

Mr. ROBERT ATCHISON,
Wakinohama, Kobe.

Dear sir:—

I have a letter from Bro. Sato (Pastor) stating that the Landlord wants to sell the house and the land to you. I understand you asked him sometime ago if he will sell them to you but he says he did not think of selling them then but now he likes to sell them. He told that to Mr. Sato about a half month ago and 2 or 3 days ago again. He likes to sell them for about 450 yen (\$225.00) Mr. Sato would like to hear your opinion about the matter.

Yours truly,

K. OHO.

The above refers to the piece of land, a village lot, that our mission hall stands on in Miyake, Kawachi, where God, has given us about 30 converts (see Miyake report). The location is one of the best in the village and if the property is sold to some one else we will, no doubt, have to move out. The owner asks \$225.00 for the house and lot.

"FOR YE HAVE THE POOR
ALWAYS WITH YOU."

In Kawachi there are many very poor people and with our tithe money we have been helping as many as possible.

I have some nice reports from the workers telling of the thankfulness of the ones who have been helped. One worker says: "to Mrs. Tanaka, a widow, 69 years of age I gave 50 *sen* and ten *sen* worth of barley. To Mr. Naota, age 64, I gave 5 *sho* of rice. To Mrs. Otake 3 *sho* of rice and ten *sen* in cash," he adds: "I saw the color of gladness and thankfulness overflowed on her wrinkled face," "To Mr. Kitano, aged 68, 50 *sen* and 2 *sho* of rice," To Mrs. Osumi aged 68, 40 *sen* and ten *sen* worth of barley." Pastor Sato says:

"They all appreciated much and showed their gratification. If we have plenty money we can do many charity works like this. Kindly pray that God will give us money for charity and oblige. Amen.

The charity money is a great glory. I have no doubt that some of the poor people will get salvation."

"I have sent them 7 *sho* of rice twice, and spoke to them about Gods love and grace and the Salvation of the Lord and persuaded them to believe His promises and trust in Him. I have not seen the master yet, however the mistress has accepted my exhortation. I am praying earnestly that the Lord may lead them and bring them up, hallelujah.

Some of these people are nearly naked."

Shrapnell's.

The Japan Independent Mission does not solicit subscriptions, nor personally appeal for money. All the needs of the work are taken to God in prayer.

"The effectual fervent prayer of a righteous man availeth much." The effectual fervent prayer of a pen and check book availeth much also.

A good way to help keep your boys and girls saved, is to look after other boys and girls, and try and get them saved.

Please pass along with a prayer extra copies of "The Lord's Vineyard in the Sunrise Kingdom" to your friends who you think would appreciate them.

It would mean a great deal for the kingdom of God if every body that prayed would make sure that their prayers went through and reached the Throne of Grace.

We would like to correspond with Spirit filled men and women who feel that the Lord would have them come out here to labor in His vineyard.

A two cent postal card with your full name and address on it will be sufficient to bring "The Lord's Vineyard in the Sunrise Kingdom" to your home, free of all charges.

Remember that if there is not enough postage on mail to Japan, we have to pay double the shortage out here. The postage on ordinary letters to Japan is 5 cents and on postal cards 2 cents. If you write now we will get your letter about Christmas time.

As you read, will you kindly note the many things that our native workers asks you to pray for. By praying for these things you will greatly help them in their work for the lost.

What is the difference between a soldier of the war in Europe and a soldier of the cross? One gets his V.C. Victoria cross while the battle is on and the other gets his V.C. Victors Crown after the battle is over.

In Europe it looks like as if they had forgotten all about the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them" but the Iron

rule seems to be working over time, "Do others or else they will do you."

During the ten months ending October the 1st we had the joy of baptizing 41 of the blood washed. Please pray for them that they may continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We have been requested to ask our native workers to pray for people who are sick. As this is being done, we would like to hear from time to time how the ones that are being prayed for are getting along. Kindly write us and oblige.

We have sent a number of packages of Japanese picture postal cards to several Sunday schools in the homeland but up to the present time have only received a reply from one of them. If the cards are appreciated by the children just let us know and we will send along some more.

We are glad to be able to give you along with the paper the pictures of The Atchison's of Japan, A group of the Christians of the Japan Independent Mission, A map showing our evangelistic trip in Kawachi, and Bro. Atchison preaching by the river side in Kawachi. How would it do to hang these pictures up where you can see them often and pray about them, thank you.

Wife has been praying for a long time that God would give her a sewing machine, with six children to look after you can't do much sewing by hand. We became acquainted with a lady that was on her way from China to the homeland, she made us a visit here in our home. One day I met her down town and she asked me if we had a sewing machine as she had a little sewing to do, I told her no, we didn't have any, and that was about all that was said about it. Some time later a beautiful large Singer sewing machine was delivered to our home, all paid for. It was the gift of this lady. Praise God from whom all blessings flow.

As we go from house to house in the village work we find many clocks that are out of order and not running. A missionary that can mend a clock and do it for nothing will have an open door in a few minutes that another man wouldn't have in a long time. The neighbors would come in to see a foreigner mending a clock, so there is your congregation, if you didn't have the language you could preach through an interpreter. When he was through mending one clock he would get many more invitations to mend others and then forever after he would have the excuse for calling again, that he "just dropped in to see how the clock was going."

This is a fact for there is a wonderful opportunity for such a man to work amongst the villages.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done."

When the submarine was invented I suppose the newspapers, with glaring head lines, gave columns of news about it in their dailies and the same when the aeroplane was invented, but away back about 2,900 hundred years ago when Jonah with his famous submarine made his 72 hour trip in the mediterranean, there is no record of the Joppa Chronicle or the Nineveh Bugle saying a thing about it. Jonah had no fear of the deadly chlorine gas or the fuses blowing out and when he wanted more speed all he

had to do was to cut off another chunk of blubber and throw it into the fire. Neither is there any record of the Gilgal Recorder or the Jericho Sun trying to make a scoop on each other when Elijah made his many million miles trip in his chariot of fire aeroplane. Truly "there is no new thing under the sun."

My typewriter was a second hand one when I bought it in Chicago over twenty years ago. Now and then it has played tricks on me but I soon got it back in the harness again, but some time ago it went on strike and seemed to be in earnest this time for it hung out for whatever it was that it wanted. I tried all kinds of schemes with it but to no good. At last I took it to the Lord, did you ever notice that it is always "at last" that most folks takes things to the Lord, instead of "at first," I kneeled down and told Him all about it, although He had been looking on all the time, but He likes to hear what we have to say about things when we are under stress. I asked Him to please give me a new typewriter or fix the old one up so that I could use it. I got up from my knees and went over to the typewriter and slipping my hand around behind, gave a screw back there a few turns and found that my prayer was answered. I don't remember how many times I turned that same screw before but it did no good. I have had no trouble with the machine from that time to this and the praise and glory is given unto God.

A Message from the Firing Line.

We want to thank all the Saints who have been helping in this work with their prayers and offerings and ask Gods choicest blessing upon every one who has wafted a prayer skyward or gave a penny for the cause of Christ in this Sunrise Kingdom. Surely the Crown that fadeth not away awaiteth thee in the Glory Land.

The past year has been the best year Spiritually and financially that we ever experienced in our eleven years in Japan and instead of having to retrench we have made advances and our offensive is extending well over Kawachi and parts of Osaka.

We have had many "hand to hand encounters and of a severe character" been "surrounded but cut our way out" and "repulsed repeated attacks" In it and through it all "we are keeping all our communications intact."

Our objective is the blowing up of forts of idolatry and trenches of priest crafty, the cutting away of the foundations of ancestral worship and battering down the ramparts of superstition. We have on the full armor of the Lord as we find it in Ephesians 6 and as no armor has been provided for our back we are always to be

found facing the enemy, if we tried to retreat even "for strategic reasons" it would be all up with us, so we are in the battle front foremost to stay until the CAPTAIN calls us up higher or Revelations 20: 1, 2 is fulfilled.

Spiritually speaking we have been bombarded, seaplaned, cannoned, shelled, submarined, shrapnelled, torpedoed, ruined and gassed but as our CAPTAIN has never lost a battle and the enemy is a defeated foe any way we just stand on the parapet and holler for more ammunition to keep the guns hot.

"Hitherto we have taken many prisoners" In rearguard actions backsliders are set free and sinners given a chance to intern in a neutral country and in counter attacks

when we capture a "wide way" railway we switch the trains over into the "narrow way" and set the passengers free.

Russia lost much ground by not having a good supply of ammunition and had to retreat for many miles. We want no retreat, no surrender, no nothing but fight on to everlasting victory and in order to do this every soldier when he reaches around to his belt for a cartridge MUST find one there ready to use, so we ask you to pray the Superintendent of the heavenly arsenal to continue sending out all kinds of ammunition that the light may shine and the banner of the cross wave all over this Japanese Empire.

Why Foreign Missions Pay.

It was in December last that I began to listen Christian preaching and I tried to be converted but I could not truly get saved until of late owing to the temptations of bad friends. However the love of God never faileth me, it was on Monday the 9th of June I repented truly and got saved. Hallelujah! I am working in a factory and my workmates assault and say bad things against me. They did so even just before I came here to-night but by the grace I was enabled to overcome all the opposition. On the contrary God gave me a heart to pray for the salvation of their soul. I used to yeiled to Devil's words before but now I became to feel by the grace, I would like to tell people about salvation in the street.

MASAO TSUJIMOTO.

I have never come to a place like a mission before. However, somehow or other I came to this hall for the first time one Sunday in March and heard the sermon and repented and got converted. I was indulged in impure amusement before I was saved. When I had any money I used to ran to bad house and always felt sorry afterwards but I could not overcome my bad appetite. When I had no money in hand I used to put *kimono* to pawnship and borrow some money and went out for immoral pleasure so, I

could not wear nice *kimono* while I had some. In fact I was wearing poor *atsushi* (a labourers clothes) on that evening when I was converted. My employer advised me many a time but I did not hear him at all. But since I believed in Christ and got saved I do not know how I was changed but any how my heart and actions are changed and now I am living a righteous life and attending church with pleasure and listen teachings, pray to God and sing Hymns.

HAYAMA OTOJIRO.

I am a poor dyer working for a master. Permit me to speak a few things which moved my heart and led me to the Salvation of Christ. I was born in 1878. This shows I am 37 years old I began to indulge in drinking *sake* (liquor) gambling and impure amusement when I was yet young and the most part of my life has been spent in sinning. When I reflect on my past days I see all kinds of wrong doings. Sometimes I use to get owfully drunk and caused big quarrels, sometimes indulged in gambling, immoral pleasure and other bad things but I have never think it shameful. I was rather proud to be hated by others, although I tried, sometimes, to give up *sake* when I made mistakes through drink but I could not keep it long. It always lasted by 2 or

3 days. It ought to have been so because my conscience was died and the devil was dwelling in me. When I look back my past sinful life, I can not but feel dreadful and it makes my hair stand on end. I wonder how my body could preserved. However, now through the mercy of God I am saved out of the depth of sin and were given the honour to receive baptism with dear brothers. I thank God heartily who gave me so great blessing. I am now saved from devilish world and living in true peace. I wrote this notwithstanding my being poor in writing as I want to express my thankfulness. Amen!

NISHITANI JISABURO.

I am one of those who were baptized on the 8th of May last, although I became a Christian by His grace now, I was so narrow hearted as if people say anything strong to me I used soon get provoked, yet I had no courage to quarrel with people so I could but weep secretly. As I was so weak girl and has no courage like others, I could not speak or act bravely before people I had no good heart as to believe God but was living always lingering. However I thank God because He had mercy upon me who is so weak and selected me in His grace

and saved me. When I was becoming Christian (even now the same) I was a servant at a house. It was therefore, very difficult to come to church to hear teaching so I felt envious when I saw my friends who became Christians and who were hearing sermons, practicing hymns and praying to God and began to desire to believe in God, get saved and live a happy life. However I became able to come to church from the end of the last year and listened the sermon of teacher Sato from time to time and I was taught of my sinfulness and that I must repent and believe. In the past spring when Mr. Akiyama conducted here a special evangelistic meeting I resolved and repent, believed and confessed and at last got saved. I am now attending meetings freely and praying, singing and worshipping God with other brothers and sisters was attending church in secret to my parents at the beginning so that not to be scolded by them but now they do not scold me though they know that I attend church so I became perfectly free. I am living a happy life through the Salvation of Christ. I pray to Him when I feel lonely or sad and receive comfort from Him and thanking Him. Amen!

(Sister) HARU TSUJI.

Pastor Sato takes a wife.

K. ONO.

The wedding ceremony of Brother Sato and Sister Matsumoto (I may add here that Sister Matsumoto was an active local officer of the Salvation Army in Tokyo) was took place on the 5th of July at 6 p.m. at Miyake Bethel church. The hall was decorated beautifully when the time was drawing at hand, a great number of villagers crowded in the front of the hall to see the bride and to see the Christian wedding

AFTER HYMNS AND PRAYERS

the bride and bridegroom stood with the bestman and the ceremony was conducted solemnly by Mr. Atchison who added a few words after finished the ceremonial part saying, "I would like to present thee a word

as a married man, I heartily hope that thy matrimonial ship may sail on smooth water and all adverse waves may pass by thee. May thy life and work be a great blessing to the people in the town and in surrounding villages. May God bless thee!" Then a hymn was sang. Then the wires and letters of congratulations were read by Mr. Kako. Then Mr. Sekinoto sang a Utai (Japanese ancient song which is used in case of marriage, etc.) The people were much interested in this. Then Mr. Ishizaki gave good teaching to the bride and the women present, every body enjoyed themselves and a nice time was had (see photo). This is the second brother of the mission to be married this year.